



"LO A
VOICE FROM
HEAVEN"



The Church of God Evangel

MATT. 28:19.

MARK 16:15

CLEVELAND, TENN.

MATT. 28:19.

MARK 16:15

IN GOD'S LOVE

THE
PILLAR

THE
TRUTH

THE COWBOY'S PRAYER

O Lord, I've never lived where churches grow;
 I love creation better as it stood
 The day you finished it so long ago,
 And looked upon your work and called it good.
 I know that others find you in the light
 That sifted down through tinted window panes,
 And yet I seem to feel you near to-night
 In this dim starlight on the plains.

I thank you, Lord, that I am placed so well:
 That you have made my freedom so complete;
 That I'm no slave of whistle, clock or bell,
 Or weak-eyed prisoner of wall and street.
 Let me be easy on the man that's down,
 And make me square and generous with all.
 I'm careless sometimes, Lord, when I'm in town,
 But never let them say I'm mean or small.

Forgive me, Lord, when something I forget;
 You understand the reasons that are hid.
 You know about the things that gall and fret;
 You know me better than my mother did.
 Just keep an eye on all that's done and said,
 Just right me sometimes when I turn aside,
 And guide me on the long, dim trail ahead
 That stretches upward toward the Great Divide.

—Chas. E. Clark, Jr.

THE GROUND OF

EPH. 2:20

1 TIM. 3:15

Vol. 24, No. 17

June 24, 1933

THE CHURCH OF GOD EVANGEL

June 24, 1933.

NOTICES

The district convention will convene at Princeton, W. Va., June 30-July 2. Everybody is invited to attend. Come praying that God will bless. We are expecting visitors from other districts.—A. L. Jenkins, district overseer, Princeton, W. Va.

On July 16 there will be a home coming at Hiwassee church with dinner on the ground, near Madisonville, Tenn. Everybody is invited to come and bring a full basket. A revival will start at that time.—W. A. Walker, pastor.

I am in a revival at Drumwright, Okla. Conviction is deep. Pray that God will give us a great outpouring of His Spirit and many souls will pray thru.—Wiley E. Wright, Maud, Okla.

Our district convention will convene July 1, 2 at Tulsa, Okla. All the churches in this district are invited to come and let's enjoy a great feast with the Lord. We urge all to be present July 2 with a well filled basket. We expect to have service all day and dinner on the ground. We are in a revival now with Brother L. G. Rouse in charge. Pray for the Lord to give us a great time and many souls.—C. W. Kerce.

This is to certify that C. S. Myers of Chillicothe, Ohio, also J. W. Hamilton of Portsmouth, Ohio are no longer ministers or members of the Church of God.—E. Haynes, state overseer of Ohio.

Last week we received from Brother Joseph Cresty of Akron, Ohio, three yearly subscriptions and forty get-acquainted subscriptions to the Evangel. He has been appointed by their pastor, E. O. Sells, to work for the paper. If other pastors would do this and they would accomplish as much as Brother Cresty has since he began to work for the paper, we would soon put the Evangel in several thousand new homes.—Editor.

I still have several more songs titled "Be Kind to an Orphan," dedicated to the Church of God Orphanage. Any one may order any amount from me and as you sell them forward the money to the Church of God Orphanage, Cleveland, Tenn. You may sell them now at 5c each. I feel that now is the time we should put forth every effort to help the orphans. This song is written in the key of C, shaped notes, and has a picture of the Rexrode Happy Band on it.—R. L. Rexrode, Thor, Ky.

There will be an all day meeting and home coming at the Ripley Church of God, better known as Beasleys Chapel, the fourth Sunday in June. There will be dinner on the ground. Everybody is invited. Come and enjoy the service with us.—John R. Teague, district pastor, 1236 Miss. Ave., Memphis, Tenn.

To the Church of God in Florida: I am now in the evangelistic work and still fighting ungodliness. If any of you want a meeting I am ready to hold one for you or will assist in one. If you want the gospel preached, I am ready to go.—R. S. Morgan, Gainesville, Fla., Gen. Del.

To the Evangel readers, especially those in Florida: I am seeking work close to a Church of God. I will do anything to make a living but prefer looking after an orange grove. I was raised in Parrish. Brother Drymon and Brother Marks know me. Please help me get work near a church if you can. There are seven of us in family. I would be glad to hear from any one in any state. I stand for the Church of God.—H. L. Gillett, Rt. 1, in care of Knoat Lain, Cascilla, Miss.

STATE SUNDAY SCHOOL CONVENTION FOR NORTH LOUISIANA

We are changing the Sunday School convention from Forrest to Dunn, the first Sunday in July, beginning at 10:00 a. m. to 3:30 p. m. Everybody bring dinner and enjoy the day. Each Sunday School is to have about twenty minutes. A report of the Sunday School for each quarter is to be given by the superintendent, and a talk by him. Bring a good delegation.—J. B. Cole, state superintendent.

To the Church of God members of Texas and elsewhere and to whom it may concern: We take this method to inform you that G. G. Asher, C. H. Asher, and Della Asher are no longer members or ministers of the Church of God. G. G. Asher was duly tried before a board of seven bishops and disfellowshipped. We want to advise our people against his teachings and some reports he is circulating, and if any member fellowships him we will consider them very much out of order. Heretofore we have refrained from doing this, thinking perhaps he would reconsider and make things right, but since he is causing trouble and sowing discord in some of our churches, we feel that it is very necessary to take this stand and warn our people.—Overseer of Texas, J. C. Coats.

Any one desiring to write the church at Smithtown, Ky., write Jesse Waters, Worley, Ky. Dillard Clark, former clerk, has resigned.—Your brother in Christ, Jesse Waters.

The Church of God at Carrollton, Ga. would like to hear from J. T. and Lucy Thomason. If we don't hear from you by next conference, your names will be dropped from the church roll.—Maudy Norton, clerk, Carrollton, Ga.

If there is a Church of God woman or girl who wants a job keeping house, write me at once.—Annie Newby, Rt. 1, Acworth, Ga.

Brother P. W. Hadsock will start a re-

vival at Morristown, Tenn. June 25. We will be glad for everybody to pray that God will bless in a wonderful way.—Your brother Ed Johnson, Rt. 3, Box 38, Jefferson City, Tenn.

The Church of God at Bisbee, Ariz. would like to know the whereabouts and spiritual condition of the following members: Mrs. Carrie L. Angle, Mrs. Freda Welch, Mrs. Marcella Stanton, Mrs. Florence Brandenburg, Mrs. Francisca Camacha, Mrs. Sadie Chambers, L. K. Landrus, Roy Brandenburg, Carlton McClanahan, Dugan McElhannon. If not heard from by June 28, our next quarterly conference night, they will be excluded from the Church of God.—Jessie Carrie, clerk; Ross Hill, pastor.

To Church of God ministers: There is a little place about three miles east of Center Hill, Fla., and there is a goodly number of unsaved people out there and only one person who has the Holy Ghost. They are all poor but that is the kind that will seek the Lord. If any of you have a tent and some music and singing, go over there and I believe you will be rewarded for it. Please pray a special prayer for that place. There are about twenty-six young boys and girls besides men, women, and children there. Many of them are honest-hearted. They have a big schoolhouse but they need some good music, singing and preaching. If you don't have a tent, you could use the schoolhouse.—Mrs. S. B. Merritt, Ferndale, Fla.

There will be an all day singing here at the Church of God, June 25. Everybody is welcome. Come one and all, bring your song books and help us enjoy the day.—A sister, Virginia Henderson, Carbon Hill, Ala.

Erwin, N. C. will have home coming Sunday, July 2. There will be all day services and dinner on the grounds. Everybody is invited to come and bring a well filled basket and spend the day here, worshipping God with us.—J. E. McLamb.

The Bluefield, Va. district convention will be held at Pounding Mill, Va. beginning at 8:00 p. m. July 14, continuing thru the 16th. All pastors, Sunday School superintendents, teachers, Y. P. E. leaders, and workers are urged to attend. The Pounding Mill church extends a warm welcome to all to attend and promises free entertainment. State overseer, Brother L. L. Vaught, will be with us, and other ministers and workers are also expected to be present.—Faithfully in Him, P. W. Hadsock, district pastor.

To those planning to come to the Oklahoma state camp meeting: Come prepared as far as you can. We will furnish room for all we can, but due to the fact that so many have moved away we won't be able to give room to all. If you have a camping outfit bring it, but be sure

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A Contradiction of Opposers

Scripture Lesson: Heb. 12:1-3

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him (Jesus) that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

First, let us define the word "contradict." We find it means "to assert the contrary or opposite of; gainsay; deny." —Dictionary.

I feel that we need to consider Jesus in these days of contradiction of God's Word and Christianity, as has been so stated by the writer of Hebrews, lest we become weary, faint in our minds, "all God, and miss heaven, for surely we are now living in the days of opposition to the Word of God and His people. Let us consider the contradiction that He endured lest we become discouraged. In our minds is where we first give over to Satan. No doubt that is why we were admonished by Paul in Phil. 2:5, "Let this mind be in you, which was also in Christ Jesus." When he was suffering such great contradiction of sinners, his thoughts were to endure the cross and despise the shame, looking for the blessed hope and great joy that was set before Him, to become Lord of lords and King of kings.

The first thing we need as followers of Christ is a willing mind to suffer contradiction, for they are sure to come. We are told in 2 Cor. 8:12, "For if there be first a willing mind, it is accepted." It is not every time that our opposition comes altogether from sinners (or those who acknowledge themselves as sinners), but from so-called religious people who claim themselves to be Christians. It seems strange and foreign that people who claim to believe the Bible will in turn contradict its truths, but, brother and sister, if they (Pharisees) were contrary to Jesus and His great miracles, they surely will contradict us who repre-

sent the Bible way. To be right and know we are right will not keep down contradiction.

We read in the ninth chapter of St. John where Jesus healed the poor blind man who was in darkness from his birth, could not see the glorious sunlight, nor behold his loving mother's face, nor see the birds fly from branch to branch, nor the great handwork of God. After the blessed Son of God had healed this poor blind man, so he could see, the so-called religious people (Pharisees) contradicted the healed man and the Healer, and said, "We know this man (Jesus) is a sinner," after this great miracle that could not be truthfully denied, and did falsely contradict Jesus, but He endured it all. Likewise we read in the eleventh chapter of St. John where Jesus raised Lazarus from the dead after he had been dead four days, and even buried. The first thing the Pharisees did after this wonderful resurrection was to call a council together and say, "If we let this man alone (not contradict) all men will believe on him," yet they could not deny the fact that Lazarus had been raised from the dead. There was that old spirit of contradiction to contrary the great work of God. But thank the good Lord, the work went on just the same, and will today if we will be true and not faint in our minds.

We are told by Jesus in Luke 18:1 that men ought always to pray and not to faint. Dear reader, if we fail to pray we will faint in our minds, under the contradictions of this ungodly world of infidelity and atheism, which oppose the truth of God and change it into a lie. Rom. 1:25.

There are two classes of opposers. First, the ones who claim themselves to be Christians and yet oppose the Bible truths. They say we cannot be saved from our sins, but the Bible truth is, "The Son of man is come to seek and to save that which was lost," Luke 19:10. Save us from what? Death? No, "it is appointed unto men once to die." Heb. 9:27. Did He (Jesus) come to save us from persecutions? No, "those who will live godly in Christ Jesus shall suffer

persecution," 2 Tim. 3:12. What did He come to save us from? Matt. 1:21, "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." And yet they will oppose these Bible truths. They declare that we cannot be sanctified, when the Bible says in Heb. 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." They say it is not for all people to be sanctified, when the writer of Hebrews declares in chapter 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

These opposers who call themselves Christians will fight holiness from the beginning to the end when the Bible plainly says in thundering tones, "Follow peace with all men, and holiness, without which no man shall see the Lord," Heb. 12:14. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life," Rom. 6:22. And they oppose the baptism when the Bible declares in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you." They say the Holy Ghost and His power is not for us today when the Bible says the promise of the Holy Ghost is unto you, and to your children, and to ALL that are afar off, even as many as the Lord our God shall call, Acts 2:38, 39. They say that speaking in tongues is not for all people, but Paul says in 1 Cor. 14:5, "I would that ye ALL spake with tongues." And, "Brethren, covet to prophesy, and forbid not to speak with tongues," 1 Cor. 14:39. They fight and oppose the Church of God and say it is not right, but Paul said that Jesus purchased the Church of God with His own blood, Acts 20:28, and that the Church of God is the pillar and ground of the truth, 1 Tim. 3:15. But let us consider and be faithful under these contradictions for the unchangeable Word of God will stand forever. 1 Peter 1:25, "But the word of the Lord endureth forever."

And second, there is another class of opposers who call themselves, or rather are called infidels, atheists, and communists (or reds), who deny the eternal ex-

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We invite all the workers to send us reports of interest from the battlefield, if nothing else, a postal card telling where you are this week.

Help to make the Evangel a medium of information as well as a spiritual blessing.

This paper reserves the right to condense reports, testimonies, etc., to a conformity of a proper allowance of space.



Notes from The Editor

**GOSPEL FANS**

Made of durable cardboard, size 7x9 inches, containing printed advertising of the Evangel, books and Bibles. Order a supply for your camp meetings, conventions, and revivals. Price 35c per dozen. Order of Church of God Publishing House.

If you have not ordered your Sunday School literature you should do so at once. Please send cash with order if possible and do not overlook the Teachers' Quarterly when you order your literature as you will find this a great help to you in your class work. Price 20c per copy, five or more copies to one address 17c per copy.

GENERAL INDEBTEDNESS BIBLES
We have just ordered five hundred copies of this Bible. The representative of the Holman Company advised me when last he was here that it is possible the price on this Bible will not remain as low as it is at present very much longer. Ministers who have not ordered their general indebtedness Bibles should do so at once.

Paul H. Walker, overseer of North Dakota, just ordered twenty-four to sell in his state convention. He has certainly sold a quantity of Bibles in his states this year—not six, but well on up towards a hundred. I do not mean his ministers altogether have sold those, but Paul H. Walker.

Now is a good time to sell Bibles. People need the Word of God and after all it is about the cheapest kind of bread in that it is Living Bread.

Subscribe for the Church of God Evangel and the Young People's Endeavor paper together at the special low rate of \$1.50 per year. The Young People's Endeavor paper will be mailed you separately under its own cover along with the

Evangel at the above price.

LITTLE FELLOWS MAY DRAFT DUCE TO BUCK POWERS

London, June 13. A.P. The small nations of Europe tonight turned longing eyes toward Rome and a possible bloc under Benito Mussolini's strong-arm dictatorship as the big powers, squabbling over war debts and stabilization, threatened progress of the world economic conference.

"Should the United States, Great Britain and France fail to point the way out of the economic morass at the world economic conferences" Emile Francqui, the veteran Belgian diplomat told the Associated Press tonight, "the small nations of Europe will cluster about one sole statesman capable of leadership—Mussolini."

The northwestern European states—Scandinavia, Holland, Belgium, and Luxembourg—took the first step ten days ago toward formation of the bloc at Stockholm, when it was decided to seek a powerful leader around whom they could gather should a stalemate develop at the economic conference.

Ten states, it was said, would be sufficient to force others to join a customs union.

It is particularly significant to note how readily the nations of the world today would accept the antichrist when he appears. While certainly I do not think Mussolini is he, the above statements go to show how eagerly the nations of the world would rally around some man with proven ability trusting themselves to him to lead them during international and financial calamities and crises such as the world has been going thru during the last few years.

REVIVAL OF THE ROMAN EMPIRE

Many eminent Bible scholars contend that there is to be a revival of the Ro-

man empire extending over a confederated kingdom of ten kings as indicated by the ten horns of the fourth wild beast (Daniel 7). The revival of the Roman empire certainly is the ambition of Mussolini who according to Keith L. Brooks writing in "prophecy" states that Rome "has just celebrated its 2686th birthday with a great fete, proclaimed by Mussolini 'the eternal city'."

"Everything was done to recall the glory of the Caesars. Mussolini dedicated large bronze statues of five emperors along the broad Via del Impero. Nine-foot likenesses of Vespasian, Augustus, Nerva, Trajan and Titus were dedicated. One of Julius Caesar, facing the avenue from the ancient forum bearing his name, was put up several months ago.

"Rome is being prepared for something and these great statues of the brutal Emperors of the past may fit in admirably with the program of a coming Emperor of the revived ten-kingdom empire."

It is possible that there must be a revival of the Roman empire covering such territory as the ten horns foreshadows up among whom eventually will come the little horn mentioned in Daniel 7:8. It is easy enough to see that he who revives the Roman empire in its state of federation with ten kings and the little horn that comes up among them who is emphatically the antichrist is not the same person. If the proven ability of Mussolini does now entice men that nations would submit their destiny to his counsel much more after aggravated and troublesome conditions have continued to worry the patience of public leaders induce men to surrender to the antichrist for leadership when he actually appears.

EARTHQUAKE AND TIDAL WAVE

The southwestern section of Honshu Island, the largest in the Japanese archipelago, was visited by earthquake, tidal wave, and fire, on the morning of March 3, resulting in deaths variously estimated at from 1,500 to more than 3,000 and the destruction of about 8,000 homes and 1,500 small boats. Scores of towns were submerged. This is the same section that suffered in the tidal wave of 1896 when 30,000 lives were lost.—The Alliance Weekly.

THE COMING CRISES AND THE COMING CHRIST

A neat little book of 64 pages by Stanley H. Frodsham, editor of the Pentecostal Evangel, dealing with the history of the Jews, their place in the economy of God, their persecution and destiny, the doom of civilization, the coming super-man, atheistic state, revival of Rome, world rulers, judgments of the nations and the testings of the Church. Price 25c. Order of Church of God Publishing House, Cleveland, Tenn.

God Among Us, God With Us, God In Us

THE WORKING OUT OF THE GREAT REDEMPTIVE PROGRAM

Dr. Charles S. Price at Lake Geneva Camp, June 29, 1932.

I AM speaking tonight about God's great plan. I believe it is impossible to read the scriptures without being convinced that the great redemptive program was conceived in the mind of God before ever the fall was consummated. It existed away back yonder in the beginning, and you can read in the New Testament and the Old. It is almost impossible to turn over a page of Old Testament scripture without being confronted with the Person of Jesus Christ. As we come down through the ages we see the development of the Divine plan. We cannot help but stand in wonder and awe and admiration at the development of the plan as God was getting the world ready for the consummation of all miracles, namely the incarnation of Himself in the body of Jesus Christ, His only begotten Son. That was the greatest miracle of all eternity; greater than the creation of the world, greater than the bringing of cosmos out of chaos—the most stupendous miracle of all the ages!

In our chemistry class we learned that a part cannot contain the whole. The finite mind cannot grasp the things of infinity. But there is a sense in which the man with a spiritual understanding can grasp and comprehend the things that pertain to eternity, to God, and to the realm of the Spirit to a far greater extent than the individual mind of a man outside the realm of Christian experience. But even we, who are Spirit-filled, see through a glass darkly. There are certain things that are incomprehensible, but the day will dawn when every mystery will be made clear, when every question will be answered, when every problem will be solved, when the things we now know only in part we shall know perfectly because of the revelation of Almighty God. That day is coming by and by!

Now I want to give you some tremendous facts relative to the development of God's plan. First, the dispensation of the Father. I know that every dispensation can be subdivided into other dispensations, and that every sub-dispensation can be again subdivided into different periods of time, everyone of them highly typical and highly significant. It is absolutely impossible for any student of the Word of God who is interested in the subject of typology to find any place in the relationship of the New Testament to the Old where the anti-type does not perfectly fit into the type, and type into antitype co-ordinating in the development of one great plan. It is absolutely impossible to find any break in the system. One of the great reasons why I am insisting that healing is an integral and component part of the atonement is that an atonement had to be made for sickness before healing could be procured, in the days of the type. If it is not true today that healing is in the atonement but it comes as

a special mark of divine favor, then in this instance the antitype is not true to the type. But there must be perfect harmony, and perfect cooperation, for the same God, the same Holy Ghost, the same Logos worked together in coordination and cooperation in the development of the great plan of God in its entirety.

Speaking of the Father, God was among us. The Incarnation had not yet been consummated, the indwelling presence of God had not yet become an established fact, though it was a prophetic fact. It was something to which they were to look forward, something to which they aspired but to which they had not yet attained. When God told them to build a tabernacle in the wilderness (Ex. 25:8) they were instructed just how to build it, and every article of furniture that went into that portable tabernacle was prescribed by Almighty God. He told them of the furnishings of the Holy of Holies where dwelt the Shekinah glory of the Lord; of the laver of cleansing, of the altar of sacrifice, the altars of oblation; a certain priesthood was to be formed, specific atonement was to be made for specific sin; there was a marvelous, symmetrical and beautiful building, a framing together, a divine plan that was not yet complete. Men didn't see the building then in its completion but God beheld it, and one of the most interesting studies of the Old Testament is to see the line of progress, line upon line, precept upon precept, one brick upon another, one truth following another, here a little, there a little, all the while God getting them ready and getting the time ready for the incarnation; and the coming of the only begotten Son of the Father to die a death of sacrifice on Calvary's rugged cross. God said, "Build Me a tabernacle and I will dwell among you," and He made a covenant with His people. The covenant that God made was a covenant of contingency. What I mean is that God said, "If you will walk in the light of my commandments, hearken unto my voice, I will protect you from the hand of your enemies. No harm shall overtake you; I will guide you, I will feed you." But it was contingent upon their obedience to the will of Almighty God. And did God do it? You know that He did. They failed God but never once did God fail them. To me the mercy of God stands out in the Old Testament scripture; not only mercy but the grace of God is impregnated through all the sacred pages.

Look at Israel in captivity. They had transgressed the divine commandments and were led into captivity. Is there a more pathetic sight in all the scripture than the sight of that nation of singers in the fields of Babylon? No nation in the world can sing like Israel. Many of the great artists of the world have been Jews. In fact as we come in contact with

the great artists of the world today we discover that most of them are Jews. There is something deep about the soul of a Jew! They were a nation of singers. It was born of their heartaches, their trials and their sins.

When that great singer Jennie Lind first left the farm, away in the distant North land and invaded the world, the hearts of kings and princes were greatly moved. Goldschmidt heard her, Goldschmidt the great music critic. He said to his friend, "She has the greatest voice in the world but it lacks something. If I could marry her, if I could break her heart, if I could crush her, then Jennie Lind could sing." He did that very thing. He married her, he broke her heart, he crushed her; and as Jennie Lind sang out of a broken heart, crowned heads wept as they listened to her. Great crowds filled every place to the doors as that nightingale of Scandinavia sang with a broken heart. The day when she said "Good-bye" to public life and went back to the little village that gave her birth, and stood up in the little church where she sang as a farm girl, "I know that my Redeemer liveth," they say that Jennie Lind never sang in her life as she sang on that day. Sometimes out of sorrows there will arise a testimonial to God. Sometimes we can see angels in the sepulchre, and sometimes out of a broken life will arise a cathedral of surpassing beauty, in which we can hear the melodies of angel choirs singing His eternal praise.

The Israelites hung their harps on the willows, and their Babylonian captors said, "Sing us the songs of Zion, the renews we heard you sing in the land of your nativity." "How can we sing?" they said. "We are sojourners in a strange land, far away from home, and we have lost the song from our hearts." But God supernaturally brought Israel back to their land and gave them another chance; and though the temple was in ruins they built it again. The young men shouted and old men wept, as the temple was rebuilt in the days of long ago.

Call Elijah and ask him if God was not true to His Word. Call Moses, call Jonah, call men of old who went through fire and water, and dared death for the sake of the God they served. Ask Malachi, the last of the Old Testament prophets, and he will tell you God vindicated His Word every time. Call the roll of the patriarchs, and all will answer "God was ever and always true."

The Tabernacle was built, the Ark of the Covenant was there, but what good was it if the Shekinah glory of the Lord was not present? It was there that God manifested Himself to the high priest. God wrote in those days on tables of stone He made His will known through intermediaries. But even that was not God's perfected plan. Malachi died, and

June 24, 1933.

for four hundred years no prophetic voice sounded in Israel. The nation went from bad to worse. The clanging heel of the Roman centurion could be heard on the battlements of the temple and the suffering nation was being ground under the iron heel of Rome. Tetrarchs, publicans and tax-gatherers put up their stands in the market places and street corners; the spirit of Israel had been broken, the heart of the nation had been crushed. Darkness, thick as a funeral pall had settled over the land. Then came the light and the darkness was broken.

"O little town of Bethlehem,
How still we see thee lie."

The shepherds were feeding and watching their flocks by night. The angelic choirs could not hold back, the orchestras of heaven could not restrain their symphonies. All heaven broke into melody as they broke the silence of 400 years.

There was no room in the Inn, but in that manger where a few hours before was heard the lowing of the cattle or the bleating of the sheep, a little Babe in swaddling clothes was nestling in His mother's arms. In Bethlehem of Judea, for thus it is written by the prophets, "Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel," not "among us," but "God with us." Born of a virgin! Friends, sometimes I feel I'd be willing to lay that arm down on the butcher's chopping block and have the cleaver separate it from my shoulder, if I could recall the things I have written and the sermons I have preached against the virgin birth of that Babe. How unspeakably sad I feel that during the long years of my ministry I failed to sound the clarion note of Gospel story, in telling to the world that Jesus was born of a virgin. I wanted a modern theology that would allow me full sway for my rationalistic interpretation of scripture. But one thing I have promised. That is, as long as there is a drop of blood in my veins and as long as there is breath in this body, I will travel up and down the country until He comes, trying to make up for those wasted years when I did not believe what I do tonight. Thank God for the revealing ministry of the Holy Ghost!

Jesus was born of a virgin, conceived by the Holy Ghost. It was an Immaculate Conception: Jesus of Nazareth came into this world as no child before or since, for God so loved the world that He gave His only begotten Son. Jesus came and died on Calvary's cross and when He came, it was Emmanuel, God with us. Can you not see Him?

Have you followed Him over the Judean hills? Have you walked in His footsteps across the plains of Galilee? Have you stood by His side as He drove the hired mourners out of the house of Jarius and raised to life the girl who was dead? Have you heard His stentorian tones impregnated with all the authority of heaven, "Lazarus, come forth!"? Have you seen Him quiet the tempest? He was the *Logos*, which is a Greek word meaning a thought or concept of God. He was the

Word that "was made flesh and dwelt among us. And the Word was with God"—the pre-existence of Jesus Christ—"and the Word was God." Emmanuel—God with us.

But even that was not God's perfect plan. There was another step to go. *God among us*, the dispensation of the Father, *God with us*—Jesus Christ, the Son. But even Jesus the son did not usurp the ministry of God the Holy Ghost. He never commenced His earthly ministry until the Holy Ghost had come upon Him to do the work that the Son Himself could not do. The ministry of the Father, the ministry of the Son and the ministry of the Holy Ghost, are separate and distinct but are coordinating and cooperating. Each are necessary to the work of the other and to the ministry of redemption.

The reason I am in Pentecost tonight is because Pentecost is God's plan. I know it not only from the study of the Word; I know it because of the internal corroboration of the Holy Ghost. I know when the Holy Ghost speaks and when the Spirit of God works in a man's heart and life. For years I preached and never gave an altar call. For years, as far as I know, not a soul was born again. I was on the stage while pastor of a church, and used to attend prize fights. The crowd said, "Price is a good mixer." I was. I mixed the world and the church together and made such a mess of both of them I knew not where I was. But one night I got saved. There are a whole lot of preachers who need genuine salvation. I say this and mean it. There is not a saved preacher in the United States of America that ever doubts for one second the Virgin Birth of Jesus. If a man is saved he knows it. He cannot be saved unless he does know it.

Jesus performed His work and there gathered around Him a little band of disciples. He called them from the tax-gatherers; from the fishing nets and from the apothecary's chamber. For three years He taught them, and prepared them. The months rolled by and then some great days came. He knew there was a hill outside the city wall. Upon it already had fallen the sinister shadow of the cross. He had said to the little circle, "One of you shall betray me;" the price of it thirty pieces of silver. But it was part of the plan. God's great redemptive program was being worked out. As He spake to them of the imminency of His departure, those men still thought He was going to redeem Israel from the tyranny of the Roman Empire. They commenced to be downcast and sad. But He said, "Do not be troubled, disciples; you believe in God will you not please believe in Me? In my Father's house are many mansions. I go to prepare a place for you, and I am coming back to you again." Heaven watched and waited. The plan was developing. God was about to unfold another chapter in the books of the years. So Jesus assumed them and told them something of the program they did not know. God was *among us* in the beginning; now God is *with us*, and in a few

days it will be *God in us*. The same Holy Ghost who came upon Jesus, *epi* meaning to be out-poured and saturated—that same Holy Ghost will be in you. He is *with you* now but He shall be *in you*. "Tarry at Jerusalem until ye be endued with power from on high." That was the message of the Savior. And do you think the "works" will stop? No, they will not, because that Person of the Godhead whose ministry it is to do the work will not take His departure.

As Jesus told them to wait for the promise of the Father, He ascended and a cloud received Him out of sight. Then to remind them of what He had said the angelic ambassadors addressed them and said, "This same Jesus which ye have seen go into heaven, shall so come in like manner." Let me give you the literal from the Greek: "In the manner in which ye have now seen, so shall ye again see."

They went into the Upper Room where they tarried ten days. When the fifty required days had elapsed, and the Day of Pentecost had come, that Day that had been foretold back yonder in the Old Testament, they were all together in one place. Suddenly there came the sound of a rushing, mighty wind. The answer had come. God was vindicating His Word. "They were all filled with the Holy Ghost and began to speak with tongues as the Spirit gave them utterance." The crowd came running together and they gazed with amazement at what was happening. I do not believe they were all sitting down. If they were why did the people say they were drunk? I do not believe they were doing anything unseemly, but they were filled with the glory of God, praising Him and having a wonderful time, like I did when I received my baptism. What a day in my life! The policeman came at four o'clock in the morning to see who was making so much noise. I had two or three sessions on my way to the hotel. If it had not come out I would have had internal trouble of some description. The Bible says, He "shall be in you a well of water springing up into everlasting life."

The baptism of the Holy Spirit means that God, the Third Person of the Trinity comes into your heart and your body becomes the temple of the Holy Ghost. That is why you speak in tongues. A "feeling" cannot speak. An "idea" cannot speak, a "blessing" cannot speak but a person can, and when God comes in He saturates your whole being. You may be washed in the blood, you may be truly saved, truly regenerated, but you are not where God wants you to be until you have opened the door of your heart to the incoming of the Holy Ghost. He will put power in your testimony, power in your ministry. He will reveal the Word to you, He will lead you into all truth.

That is God's plan. That is what He has purposed from the beginning. The greatest desire of every heart ought to be that God would make us so yielded, so consecrated, so surrendered, that His great and eternal purposes could be fulfilled in us.

Faith In God

By E. C. CLARK, Editor

"If in this life only we have hope in Christ, we are of all men most miserable," 1 Cor. 15:19.

THE blessings obtained through the gospel of Christ, are by no means temporal or to be confined to this life. We may enjoy the comforts of the Holy Spirit in this life, but the plan of salvation itself looks beyond the primary stages of experimental salvation as obtained during our short stay on earth and carries us out into the sublime glories of an eternity with God. The prerogatives of the gospel were designed to lift the redeemed saint of God out of the rut and mire of a life of decay into one of living splendor, of such heavenly grandeur and enrapt ecstasy that we are told by the Apostle Paul that "it passeth all understanding."

THE DEEPENING APOSTASY

Such sublime hope and anticipation looks through the bog and slime of the fall of man and decay of civilization, to that which is eternal and blest. Such a hope is vital to the Christian during days of such rapid decadence and gloom as is everywhere settling down upon the whole creation of mankind. Were it not for such a hope and faith fixed in God, we would with the teeming millions of mankind be shaken from the Rock and tossed out into the revelings of a world steeped in sin and departure from God and the desired heavenly bliss. In 2 Tim. 3:1 we are told, "This know also, that in the last days perilous times shall come." It is faith in God alone that will steer us out of these perilous and troublesome times into that glorious land of heavenly sunshine and unsullied glories that God has prepared for the redeemed. Turning to 1 Tim. 4:1 we read, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Sadly we acknowledge the truth of such a statement as men and women relinquish their hold upon Christ, and their hope of immortal glory and descend by disintegration and stagnation into the bog of apostasy and unbelief.

SAFEGUARD AND WARNINGS

In the second chapter and in verse one of 1 Timothy the apostle issued a stirring exhortation and appeal for supplication, prayers, intercessions and giving of thanks, to be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come to the knowledge of the truth. The apostle had been accustomed to dealing with men who were apostates among Judahism, for in fact the whole fabric of it was that; and

no less with some who had turned against the Christian faith and made shipwreck, of whom is Hymenaeus and Alexander (1 Tim. 1:20). It was apparent, therefore, what would happen as the Church Age rolled on. If Judah had apostatized, and there were now backslidings within the Church at such an early date, it would be reasonable to expect a continuation and enlargement of such. He, therefore, urges the only solution and preventative that was possible, which was prayer and supplication as mentioned in the second chapter. He continued his emphasis by saying, "I will therefore that men pray everywhere, lifting up holy hands, without wrath or doubting."

WOMEN ALSO WARNED

He follows with a logical warning and appeal to the women, admonishing them that they should "adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but with good works."

BISHOPS AND DEACONS MUST BE BLAMELESS

To set the proper example and maintain the highest possible standard of faith, the apostle set forth certain well defined and well balanced qualifications that should be found in bishops and deacons before they were privileged to be over and guide the affairs of the church. If these qualities and principles were both present in them and in constant fulfillment and manifestation, the church would have the greatest possible safeguard against the delinquencies that were even then developing within its ranks.

The first and one of the greatest responsibilities of church officials who were designed to lead the Christian pathway, both in precept and example, was that they were "to rule well his own house, having his children in subjection with all gravity." This is particularly true of the bishop. However, it follows that the qualifications of the deacon, who is his collaborer and subordinate, are that he should likewise "be the husband of one wife, ruling his children and his own house well." The deduction is pure and simple: if such practice was used it would save the home; which when we have saved we have saved the church. The whole fabric of the church is made of the same quality of atmosphere and surroundings as are found within the home.

THE FAILURE OF THE HOME THE BEGINNING OF APOSTASY

The failure of the home to set the proper example before the younger generation, was the original entrance of the apostate principle and practice that has wrecked the spiritual fabric of the whole church. By daily task and toil the fa-

thers and mothers, and no less the bishop and the deacon, tell the whole week of what kind of material the church is made up. The assemblage of the family heads and children through the vestibule of the church doors Sunday morning is the same character that portrays either the true tenets of Christian faith or contribute to its delinquencies and failure. There is only one difference between the home and the church, the one is the assemblage of the individual family, where the teachings of the church are honored and carried out in everyday life; and the other is the assemblage of the whole family for teaching through its pastor for everyday life. When the family altar is torn down in the home, there will be negligence and depreciation of the altar in the church; and certainly there will be an ineffective effort at it to secure the blessings of God upon family and church until there is first repentance and confession for sin and neglect of responsibility and failure.

In verse fifteen we have it from the mouth of the apostle that "the house of God is the church of the living God, the pillar and ground of the truth." There is nothing arbitrary here, there is nothing to evade; the church itself is the "pillar" that supports the truth." This can alone be done as the truth is lived out in everyday life. Certainly in the light of the following verse there was controversy over the religion of Jesus Christ. There is but one logical conclusion and it is this, mend the home and we mend the church.

WARNINGS UNHEEDED

It is evident that in the light of 1 Tim. 4:1 these warnings would go unheeded, and that despite the purpose of God in giving pastors to feed the flock and to maintain the highest possible standards of Christian faith, there would be a departure from the faith, especially in the "latter times." "Giving heed to seducing spirits, and doctrines of devils." We may, therefore, logically deduct that a departure from the faith was a departure from experimental salvation as received and taught by the apostles and that part of the Christian church that was built upon the foundation of Jesus Christ and the apostles and prophets who laid the foundation of the Christian faith which was purely Pentecostal. Such a departure does itself contribute to the "perilous times" mentioned in 2 Tim. 3:1.

THE EARLY CHURCH AND LATTER TIMES CONTRASTED

In the times of the early church they were of "one heart and of one soul," they were together and "had all things common, and no man called ought his own" (Acts 4:30). However, after a departure from the faith such as is mentioned in 1 Tim. 4:1, "men are lovers of their own selves" instead of "no man called ought his own;" they are covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, highminded,

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lovers of pleasures more than lovers of God. The result would necessarily be just as here mentioned, that they would "have a form of godliness but deny the power thereof; and as a safeguard to those who are Christians, the apostle warns, "From such turn away." The scriptural authority of such prophetical utterances as are here set forth by the apostle concerning the spiritual conditions of professing Christianity, is attested by their fulfillment (see for examples of such prophetical utterances Acts 11: 28; 13:2; 21:11; 1 Cor. 12:8; 14:30, 32, etc.) Secondly, and of more particular importance to us, is the exact fulfillment of such utterances during our own times, the day in which they were particularly designed for complete fulfillment.

A GOOD MINISTER

It was particularly a part of the work of a good minister to "put the brethren in remembrance of these things" (1 Tim. 4:6). First, that the hearers may be warned of the approaching days of a departure from the faith," that they may seek to escape it by being refreshed by the scriptures. Secondly, that they may grasp the inspiration of the scriptures and hold them in sacred trust as their guide into all truth as they are them-

selves accurately fulfilled.

THE ONLY SAFE COURSE TO PURSUE

Is outlined in verse sixteen of the fourth chapter. "Take heed unto yourself, and unto the doctrine." It is not enough to take heed to oneself. This cannot save you from the despondent lethargies of the negligence of prayer and faith. The scriptures, the "doctrine" that treats upon the atonement by which men are saved, and of the grace of God by which men are kept from sin, these alone will pilot the child of God through the times of denial of Christian faith and teaching by those who disbelieve its inspired truth. They will not only save the gospel minister, but will also save them that hear the truth of the gospel. We have a timely warning of the Lord Himself mentioned in Luke 12:35, "Let your loins be girded about, and your lamps burning; and ye yourselves like unto men that wait for their lord." Let us therefore gird our loins with the truth of the gospel and patiently wait through the "perilous times" of denial of the Christian faith by unbelievers, and hope to the end for the salvation that shall be brought unto us at the revelation of Jesus Christ.

SOME ONE TOUCHED THE THRONE

On Friday night, March 24th, the Lakeland district convention began at Ft. Meade, Fla. In the first service it seemed a little hard to get victory in the songs, prayers or testimonies but some one must have prayed thru Friday night, for the services Saturday were attended by the presence of the Lord. A number of the saints from over the district were present for the Saturday morning service. As we began to sing the power of God began to fall and the Lord gave us a real good service. Brother L. B. Hammond preached on "Courting God's Favor," and the Lord blessed Him in his discourse.

At two-thirty in the afternoon we had ministers' meeting which was fine. There were only eleven or twelve ministers present so you see there were enough preachers to ask plenty of questions. At the night service Brother M. M. Thomas spoke to the young people using for his subject "Golden Opportunities." This surely was interesting. Following this was the writer speaking on the subject "Divine Order."

At the Sunday morning service our state overseer, Brother E. W. Williams, spoke from the twelfth chapter of Revelation which was enjoyed by both young and old. The subject seemed very fitting for the occasion. Then our physical bodies had a feast of the many good things that had been prepared and brought there by the sisters and friends. It didn't look like the depression, plenty to eat and some left.

The afternoon service was given to the reports from the different churches which was enjoyed very much. There are eight churches in the district and it took

Schools, gave a short talk and some plans were made to increase our Sunday School attendance.

Saturday evening services were given over to the C. of G. Y. P. E. The young people from each church rendered a splendid program which was enjoyed by the large crowd that was present.

At ten-thirty Sunday morning Brother Wilson brought another inspiring message on "The Unruly Members and How to Keep out of Trouble." At the afternoon service Brother T. W. Babb gave a good message on "Sealed," which was followed by an inspiring testimony service. Sunday evening after another good song service Brother C. B. Huff of Toledo preached on "The Bible Church." The convention closed with that same good fellowship which was enjoyed throughout the entire convention. We appreciated having a number of the saints from Akron and Middletown churches. Pray for us in this district.—Mrs. C. B. Huff, 722 Huron St., Toledo, Ohio.

INSPIRED BY THE SPIRIT

I want to report that victory is ours thru our Lord and Savior Jesus Christ. We have been battling along the road to eternal joy for sometime. Sometime we have a hard pull, but thru faith in God we continue to hold on, and Jesus will do the holding out until we get a real blessing which does encourage us to stand true to our Savior in the next trial.

We, the Church of God at Verbena, Ala., have Brother Andrew Mills as our pastor. We decided to have an all day service at our place the fifth Sunday in April. When that day arrived people began to gather at an early hour. They came from Jemison, Lomax, Fletcher, Sylacauga, Clanton, Siluria, and several other places for which we thank the good Lord.

We began our services with songs and prayers, after which we urged everybody to feel at home and I believe they did from the way the service went off, for we entered a praise service and we surely did have a good time shouting and praising God. There were other holiness people, Methodists and Baptists who took active part in our service and they all looked alike when the power fell. Brother Aaron Parker from Lomax preached a real sermon and gave an altar call. One got sanctified and we had a shouting time, hallelujah! This brought us to the noon hour. We surely enjoyed those good eats.

In the afternoon we had a preachers' program, giving all preachers a short time to talk. We thank the Lord because we had with us thirteen preachers and all were inspired by the Spirit. This brought us to the closing hour. It surely was a wonderful day. We won't forget it, for when we speak of it it makes a thrill run thru our souls, blessed be the Lamb of God. All who read this please pray for Oak Grove Church of God and community.—Jesse Mitchell, clerk, Verbena, Ala., Rt. 2.

quite a while for all to report. Brother C. H. Shaw, the pastor at Ft. Meade, was to speak at the night service on "The Christians' Hope." Those who were there and heard him report an enjoyable time. Many expressed themselves as having enjoyed the convention and counted it one of the best they ever attended. It will not soon be forgotten.—One who was there, H. L. Chesser.

EFFORTS REWARDED

The Toledo, Ohio district convention convened at Fostoria, Ohio, April 28-30, 1933. Just a few hours before time for the convention to begin the state overseer and his wife were called away to see Sister Haynes' mother who was seriously ill in Greenville, S. C. Brother C. B. Huff, district overseer, was in charge of the services. We missed our state overseer and wife, yet the Lord blessed in a wonderful way from the first service.

Friday evening after an inspiring song and prayer service Sister Bertha Weaver, leader of the Fostoria church, gave the welcome address which made every one feel at home. Brother J. D. Wilson of Middletown, Ohio then brought a message on "Deciding for God and Does it Pay." The speaker showed that though we may have to suffer and go thru hard places, we will be sure to receive a great reward if we continue faithful to the end.

Saturday morning after a short talk by Brother E. Gerritsen of Fostoria, Brother A. B. Reed of Cleveland, Ohio brought a good message on "Christian Warfare." Saturday afternoon was given over to a business session. A brief report was made by the pastor of each church. Brother Wilson, state superintendent of Sunday

The Tongues Manifestations as Taught in The Bible

By H. V. MILLER

INASMUCH as many sincere disciples of Jesus Christ feel that they are obliged to oppose and resist the manifestation of speaking with tongues as an accompanying evidence of the baptism of the Holy Ghost, we wish to set in order the plain statements of the Bible on this subject. We will not avoid or conceal any scriptural teaching which we can find on this subject. Setting one truth at variance with another truth, or withholding part of the truth to enable the contentious to outwit the simple or the unskillful, does not establish truth. We long for the edification of God's chosen people, the salvation of those who are lost and the eternal welfare of every soul. A text we may well keep before us as we search the scriptures on any subject is: Ps. 119: 120, "I esteem all thy precepts concerning all things to be right: and I hate every false way."

Those who have taken up their pens to issue warning against what they call the "tongues movement," invariably center their discussions around parts of the fourteenth chapter of First Corinthians. Acts 2:4 is also referred to by some. Almost no mention is made of the numerous other statements contained in God's Word to give us a right understanding of this subject. We have in our possession and have read tracts, booklets and articles by E. E. Shelhammer, W. B. Godby, C. W. Ruth, Ridout, Col. S. Brengle and others, all of which dwell upon certain angles of the subject, remaining entirely silent on the rest of it. These beloved brethren (we love and respect each of them as God's servants), as all others who feel obliged to oppose tongues as a present day accompanying evidence of the baptism with the Holy Ghost, take the position that the thousands who are receiving this experience today have departed from the faith, become fanatical or yielded their lives to the possession of the devil. This is awful blasphemy. It may be possible that unstable souls lacking balance of mind, and thinking that imitations of certain actions and sounds constitute an "experience," have gone into fanaticism or become dominated by spirits of evil. This is due to the fact that such individuals know nothing of being consecrated and yielded to God. God promises to give the Holy Ghost "to them that obey Him," Acts 5:32. God does not pour out His Spirit upon unholy, proud, unyielded, or disobedient individuals. Those who "begin to speak with tongues as the Spirit gives utterance," in this utterance of the Holy Ghost are being exhibited before all as approved of God, being tenanted and dominated by the Holy Ghost and henceforth, "sealed unto the day of redemption," Eph. 4:30. Whoever may seek to ape this glorious experience are deceiving themselves and delivering themselves over into darkness, being used by Satan as "so called" examples to obscure the vision of others who because of

them are kept from seeing the glorious truth and glorious experience of the baptism with the Holy Ghost as it is revealed in the scriptures.

John Wesley, the pioneer of the holiness movements, made the following statement which we quote word for word from his sermon, "The More Excellent Way": "Speaking of the extraordinary gifts of the Holy Ghost, such as healing the sick, prophecy, speaking with strange tongues such as the speaker had never learned, and the miraculous interpretation of tongues. It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period, when the emperor Constantine called himself a Christian; and from a vain imagination of promoting the Christian cause thereby, heaped riches, and power, and honor upon the Christians in general; but in particular, upon the Christian clergy. From this time they almost totally ceased; very few instances of the kind were found. The cause of this was not, (as has been vulgarly supposed), 'because there was no more occasion for them', because all the world was become Christians. This is a miserable mistake: not a twentieth part of it was then nominally Christians. The real cause was, 'the love of many,' almost of all Christians, so-called, was waxed cold.' The Christians had no more of the Spirit of Christ than the other heathens. The Son of man, when He came to examine His Church, could hardly 'find faith upon earth.' This was the real cause, why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church; because the Christians were turned heathen again, and had only a dead form left."

We see that this man of God did not share the view of the modern prophets who being driven to render some explanation of why they oppose healing, speaking with tongues, and other tangible manifestations of the operation of the Holy Ghost, explain that these manifestations were only needed to establish Christianity in the beginning of this age, and that God afterward arbitrarily withdrew them. John Wesley was of the opinion that the Church at large lost its original purity and consequently lost the abiding presence of God's Spirit and thus lost the visible evidence of His operations. Now who is right, the more modern sages or John Wesley? John Wesley's explanation accounts for the facts of history. We believe with John Wesley, that as the Church apostatized and lost her glory, so, the true Church, God's remnant, which is now being prepared for the coming of her Lord, is moving toward the full restoration of the glory which was lost; consequently the manifestations which were admittedly absent through the dark ages are beginning to be restored. We do

not say that they are now fully restored. We say they are BEGINNING to be restored. We accept each that has been given knowing that more will follow.

The first point of scripture which we will note is 1 Cor. 14:39, "Forbid not to speak with tongues." Why do those who feel obliged to take their stand on this issue disregard this Word of God and virtually "forbid to speak with tongues"? We say virtually forbid, because some are quick to reassure us that they do not forbid it. Yet they see to it that the exercise is not permitted. We know of no exception to the fact that those who speak with tongues are promptly dealt with by those over them, in whatever group of which they are a member, and such pressure is brought to bear upon them that they are excluded from their membership. The writer was a worker in the Salvation Army, having a clean record of acceptable work, and when after six months of earnestly seeking God (months which were the most active and fruitful months of his ministry up to that time), the Holy Spirit descended upon him and he began to speak with tongues; he was soon therefore dealt with on this one issue and excluded from that organization. This takes place time after time with those who seek and obtain God in the fullness of the Holy Ghost. The very ones who stand against those who are moved to speak with tongues, explain that they believe tongues is one of the gifts and as one of the gifts some of course obtain it. We would ask such, where in all of your memberships are the individuals who have this gift? Any who have it bestowed upon them are promptly excluded and reviled as evil.

Some point to such as have learned more than one language and say that these are the ones who have the gift. Dr. W. B. Godby pointed to the fact that he knew several languages as evidence that he had the gift of tongues. He also claimed to have all of the other gifts ("Commentary," Vol. IV pg. 195). Many sinners are as proficient in speaking several languages as Christians. Speaking several languages is not the Bible gift of tongues.

Then again, opposers call for an exhibition of the language. They argue, "If you speak with tongues, what language do you speak?" They insist that "tongues" is always a known language, bestowed for the definite purpose of conveying thoughts to the minds of listeners who understand the same language. They further insist that God will not bestow tongues upon any one except as they are to use it to speak to others who know the same language. Acts 2:6 is made the one pillar to support these assertions. Now please let us examine ALL the scriptures on this point carefully. Acts 2:6 must be interpreted in the light of every other word bearing on this subject. On the occasion of the first Pentecostal out-

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pouring it is plain that utterances were made in languages bystanders could understand. Acts 2:6-12 lists at least eighteen groups who heard words in their native tongues. This is, however, the ONLY place in the Bible where it is expressed or implied that the bestowal of tongues as accompanying the Pentecostal baptism was understood by such as knew the same languages. In this case it plainly was understood, but 1 Cor. 14:2, another scripture on the same subject, just as specifically declares that the exercise of speaking with tongues is NOT understood by those who hear it. "For he that

speaketh in a tongue (unknown is a supplied word, not in the original) speaketh NOT unto men but unto God: for NO MAN UNDERSTANDETH HIM; howbeit in the spirit he speaketh mysteries." Those who just want to read enough of the Bible to justify the particular position they assume on this subject could take one or the other of these two apparent contradictions and advocate opposite views. Let us consider ALL of God's Word and base our conclusions upon the WHOLE revelation, not on one or another part.

(To be continued)



TESTIMONIES



BELIEVED IN GOD

ELLET, Ohio.—I suffered from rupture the worst you ever saw for one year. Then when Brother Rouse called for prayer I went up to be prayed for. I believed in God. When Brother Rouse laid his hand on me I felt the power of God on me. It is marvelous what God has done for me. I am well and sound as I ever was. I am healed of my rupture.

I surely do believe in the Lord for divine healing. I was the worst you ever saw, but I am sound and well now. I surely praise God for it. I advise all people who suffer to call on God and be healed of all manner of sickness and disease. I surely praise the Lord for divine healing.

—B. F. Hazelett.

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LOOK TO THE LORD FOR COMFORT OF SOUL

AKRON, Ohio.—Dear Church of God people, I am dropping a few lines to tell what the Lord has done for me. It had been over eighteen years that I had never been without a soreness in my right side and lung. Now it's all gone and I feel good. The last two years the doctor kept me in bed for eight months straight, then six months and I have been in bed the last three months. I was out to the Church of God and Brother Rouse prayed for me. The Lord surely healed me of all that weariness and tired feeling, and it did my soul good to see others healed right before our eyes. We knew it was real. The Lord is the One to look to for comfort of your soul and strength of your body.

He has saved six of my girls. Four of them are sanctified and filled with the Holy Ghost, two of them are saved and sanctified, and I am glad to say I am thinking it is a real church to be in and I see the good work that's been done in it.

I am praying that God will give me more strength that I may be more faithful to God than ever. I have been living for the Lord many years. In the last two years and over I have been in touch with the Church of God People. I am glad to say I can see lots of good work that has been done by the true, faithful workers of God. I do pray that they will continue it. I can never forget the feelings when I

left the altar. I seemed as a new person. I want all the good Church of God people everywhere to pray for me. I will say goodbye. May God be with us all.—Mrs. Nellie Mae Duke, 268 Carroll St.

FOUND SWEET PEACE

To the dear readers of the Evangel and the Church of God, I thank God for His goodness to me. I am fifty-seven years of age. I was like Saul, I thought I was right but God showed me the right way, bless His holy name. Last August in a meeting at Sandflat, Ala. I was saved and sanctified one night and I thought that was the sweetest and the happiest night I ever spent, and it was then, but about a month later I was in a meeting at Forestdale Church of God when God poured out His mighty power in that church that night and I received the sweet Holy Ghost, and now I am on the highway of holiness that leads to that bright city.

By the help of God I am going to my Father's house in the sweet by and by, praise the Lord, for I know I have victory in my soul. I trust the Lord with everything because He is the only one to trust with my soul and body, glory hallelujah! When it comes time to testify it's always "brand" new to me because I love to tell the story of what God has done for me. He blesses me with divine healing and everything I ask Him for. I want the saints of God to pray for me that I may get closer to God all the time.—Your humble brother in Christ, Earl Dungan, Campbell, Ala.

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WAYWORN HEART FINDS REST

TITUS, Ga.—Dear Church of God Evangel readers, I thank and praise my Lord for He saved my soul, sanctified me and baptized me with the sweet Holy Ghost and put me on the way to heaven. I received this wonderful blessing last September in a Church of God meeting. I thank the Lord for the good holiness people coming thru this section for there have been several saved, sanctified and filled with the sweet Holy Ghost. Some have fallen back so pray that they will come back into the fold before it's too late. The devil has been hard to contend

with thru this section, but thank the blessed Lord, we are overcoming Him every day and the way gets brighter every day.

My husband is a sinner and I ask every one who reads this to pray for him that he will get saved, sanctified and filled with heaven's sweet Holy Ghost that we can walk in this good highway of holiness together.

I mean to go thru and fight the warfare that is before me that I will have a home in heaven and walk the streets of gold with my three little angel babes, mother, brother and my friends and loved ones whom I have never met in this world, and to see our blessed Savior.

Pray that we will get us a church established and built at Mt. Zion. We have meeting there in the grove and there are only a few members but we are praying for a great revival to take place in a few weeks and ask that every one pray that we will have wonderful success and that souls will be saved, sanctified and baptized with the sweet Holy Ghost. I also ask prayer for Mt. Pleasant Church of God that it will grow and many souls be united to the church. Our pastor is Brother Emerson Davenport. He loves us people and we love him. We thank the Lord for our district overseer, Brother Earl Ledford. We surely are glad to see him come. Pray for me that I will be faithful to the end and for my father, brothers and sister to receive this blessing.—Mrs. Ruth Beck.

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INTEREST SHOWN IN Y.P.E.

Dear young people everywhere, how thankful we should be for the Church of God and our Y.P.E. I'm thanking the Lord for the young people here and for their boldness in stepping out to the front for the Lord. I also wish to thank the Lord for the interest they are showing and for the cooperation of the parents.

We surely have some good Y.P.E. officers who are willing to work. We have just lately organized a Junior Y. P. E. with about thirty-eight members and it's remarkable the interest they are showing. Please pray for us that the Lord will continue to bless and make us a blessing to others.

Perhaps you would be interested in knowing our motto. It is: Here am I; send me, Isa. 6:8, which we conscientiously and faithfully try to apply to each and every task given us. Our theme is: The Golden Rule.

Oh! the golden rule,
Oh! that's the rule for me;
And to be a loyal willing worker,
For our dear old Y. P. E.

Trusting that the dear Lord will bless you everyone I remain, Your sister in Christ, Pearl Rodgers, Barnardsville, N.C.

PRAYER ACTIVITY

Fervent prayer is a promoter of activity. It puts one at the disposal of God for their part in bringing about the thing He desires. (See Psa. 31:3).



In Foreign Fields



GO YE INTO ALL THE WORLD

All Material for this Department should be sent to E. C. Clark, Mission Secretary.

Missions

Jesus was our first missionary. He came and spake unto them saying, "Go ye, therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world."

It was given to John in Rev. 3:8, "I know thy works; behold, I have set before thee an open door." Our mission work has never been what it should have been. The Assembly has ruled that an amount equal to 5 per cent of all the tithes paid into the local church should be collected as a free will offering and one half of the amount sent to Headquarters for foreign missions and the other half sent to the State Treasurer to further the cause of home missions in each state. If this was strictly adhered to we would be able to support missionaries in almost every field where there is an open door. Russia's doors are closed today to the gospel. The opportunity for teaching them is past. China will soon follow in the same wake. What we do for the salvation of our brothers and sisters in other nations must be done quickly as the open door period will surely close in the near future. Of course, we feel that as long as Jesus tarries the great opportunity for sending the gospel will continue, but there will come a time when the door of opportunity will close.

Today we have the greatest opportunity to send the gospel to Mexico that Christians have ever had since this has been a nation. The Mission Board has decided to build a mission at Nogales on the Mexican side. In Mexico you must own your own building if you have public worship and for this reason it is very expensive to open up a work, but a building can be erected in Mexico at about half what it would cost to erect the same building in this country. The hungriest

people in all the world today are the Mexican people. Their land is in suffering and want. They are far behind in modes of travel and many things that we enjoy in this country, but they accept the gospel with open hearts. In every town and hamlet in the country of Mexico they are hungry to hear about Jesus and His wonderful power to save.

Our work in the Bahama Islands is being conducted in a conservative and also in an effective way. We need more missionaries in the Bahamas that these islands may be thoroughly converted to Jesus Christ.

Jamaica is also receiving the gospel and much and lasting good is being done in this place. We should have five or six missionaries in Jamaica in order that this place might be thoroughly evangelized and those hungry hearts who were so willing to hear the truth should hear it. This is the time when the Christian church, especially the Church of God, should be thoroughly awake and put forth every effort possible to send this wonderful truth to the nations who know it not.

Our opportunity will soon be gone and we will be compelled to act quickly.

There are so many things I would like to say about the mission cause, especially the foreign mission cause, but time will not permit as my duties are increasing every day and I am traveling from state to state. We are in a State Convention every week end. God is wonderfully blessing our people in the home land and we in turn should put forth every effort to send the gospel to those who have not heard it.

There is Africa with its teeming millions unconverted. They know nothing of this wonderful freedom, love and joy that we possess. I appeal to every pastor to see to it that your church pays its quota for missions. If this plan is adhered to, there will be no question as to the support of those who feel the call to carry the gospel to the nations of the earth.—S. W. Latimer, General Overseer.

HE BLESSED US

I praise God for victory over sin. I am so glad that I am still saved good, sanctified by the precious blood of Jesus (a second definite work of grace), and the precious, sweet Comforter abides. Oh, how I love God's plan of salvation. It just suits me. Dear ones, I love all of you. I was thinking of the prayers that were going up each day for myself and for each of you. When we are not thinking some dear one somewhere may be in some lonely spot with a sad, heavy heart, pouring out his heart to God. Maybe that

one can't understand the burden but God knows when to answer and my heart or your heart will be relieved of a great burden and some great blessing will come down upon us. Glory to God! I feel the victory as it floods my soul now. Dear ones, while our body is just a shadow, so to speak, so frail and health gone, it seems just to be kept by the great power of God. Oh, the many things to be thankful for; but best of all, I had rather be a real child of God than anything else this side of eternity.

As I read in the Evangel how God is blessing His cause and people the wide

world over, sometimes it seems more joy than my heart can hold, but while the Lord blesses others He blesses us too. For sometime the Church of God at Wilmington had been unable to accommodate the people who would come to the Sunday evening services. We hated to see them turned away by a goodly number but could only stand and pray God to undertake, so I feel safe in saying that God had to do with a mill man, a lumber dealer, coming to the church a few weeks ago for his first time. He was delighted with the service and on finding out our need for more house room he said he would gladly furnish the material to enlarge it, also he gave the church a large amount of ceiling to finish the parsonage and wants to build the Church of God a real church here, if we had room, but we can only enlarge now. All this is so good and is to be appreciated in this life, and God bless this big-hearted man in his way of being a blessing. But he is a sinner and oh how awful it would be with his dear soul on that great trying judgment day. Please let's take him with others to God in prayer. May God bless you dear ones. Please pray for me and family.—A brother in Christ, A. F. Wilson, 86 Delgado, Wilmington, N. C.

MOROCCO'S MANLESS CITY

A city of 3,000 women, all unmarried, is Casablanca, Morocco, in Northern Africa, but few of them are there of their own free will. A wall around the city patrolled by armed guards gives it a prison-like appearance. All girls unable to support themselves and who have no parents or relatives to care for them, are sent to Casablanca. The only way a woman can get out is as the bride of some man who is willing to pay the cost of her keep in this walled city.—Capper's Weekly.

THE BANKER'S SON

"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half dollar. Now if you can find any boy you can trust who will take this money and pay you interest for it, you may lend it to him; if you invest wisely, I'll increase your capital."

When evening came the banker said, "My son, how did you invest your money today?"

"Well, father," replied the little fellow, "I saw a little boy on the street without shoes, and he had no dinner; so I gave him my fifty cents."

"You'll never make a business man in the world," said the banker; "business is business. But I'll try you once more. Now, here is a dollar to invest; see how well you can do it."

A merry peal of laughter from the boy followed this which was thus explained. "My Sunday School teacher said that giving to the poor was lending to the Lord, and she said He would return to us double; but I did not think He would do it so soon."—Unknown.

Sunday School Lesson

LESSON 1—JULY 2 JOSHUA

Text: Josh. 1:1-9; 23:1, 2, 14.

Memory Verse: Heb. 13:6b.

Time: Birth of Joshua, about B. C. 1544. The death of Joshua, according to Jose of Arabia; here the Israelites were encamped, south of Palestine. "And this Lebanon."

Place: The land of Moab, Gilgal, Jericho.

Golden Text: Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—Josh. 1:9.

Leading Thought: When God commands us to do anything we can be assured that He will be with us.

I. THE DEATH OF MOSES

V. 1. "Now after the death of Moses." This occurred on Mount Nebo, near where Joshua and the Israelites were stationed at the time. "The servant of the Lord." Moses is acknowledged as the chosen leader of the Lord. "It came to pass." The construction here immediately shows that the book of Joshua is and was intended to be a continuation of the book of Deuteronomy. "The Lord spake unto Joshua the son of Nun." The majority of commentators prefer to think the method was that of inward revelation. (See Josh. 3:7; 4:1, 15; 5:2, 9; 6:2). Whether by dream or by vision is not altogether known. Compare Gen. 18:1. "Moses' minister." This word is generally used of the service of the house of life." Here is a great promise made unto thus enabling him to live and act within God. (See 28:43; 39:41, where reference is made to Aaron and his sons; of Samuel, 1 Sam. 2:11; 3:1; also of the priests and Levites, 1 Chron. 6:32; 16:4; Ezek. 14:5; Joel 1:9).

V. 2. "Moses my servant is dead." It is said that on a "marble tablet in Westminster Abbey" there are portraits of John Wesley, bearing the inscription, "God buries the workers, but carries on the work." Such was true at least here.

THE CALL OF JOSHUA

"Now therefore arise, go over this Jordan." Joshua was a soldier and to them, even to the children of Israel," the Joshua must have possessed such characteristics; certainly God would not have given it because of its rapid current; it commanded one void of such virtues to a distance of 104 miles it has a fall of 2292 lead a people in conquest, which would de-feet. "Thou, and all this people." Joshua mand strength and courage." God simply was called upon to lead others. The name here adds a promise to qualities and means "Jehovah is salvation." The picture strength already acquired and presented is that of Jehovah saving His manifested. Joshua was faithful in time of testing; courage naturally follows faith strong and of a good courage; be not great leader calls another into action. Re- (Num. 14:6-8). "For unto this people shalt be afraid, neither be thou dismayed." Anxiety responsibility fell from Moses upon Joshua, thou divide for an inheritance the land and worry robs us of our faith and courage from Elijah upon Elisha, from Paul upon which I swear unto their fathers to give age: God would have us without it. "Let Timothy and others, from Christ upon His them." Joshua had nothing left for selfish not your heart be troubled," Christ composed. "Unto the land which I do give gain; his conquest was that he might cause mands. A faithful and courageous heart to thee, even to the children of Israel." The his people to inherit the land that God had has rest and peace even when confronted whole land of Canaan was Israel's by gift promised them. Strength and courage are with severe testings and sore trials. "For however, it must be taken from those pos- the end of unselfish purposes that value the Lord thy God is with thee whithersoever thou goest." It was Jehovah who had houses and vineyards if they were to possess them.

V. 3. "Every place that the sole of your foot shall tread upon, that have I given law requires strength and courage. Often unto you, as I said unto Moses." The ultimate times it must be done in the presence and

mate design of God was that they might possess it, but only as they were willing to subdue their enemies and extend their advance.

ASSIGNMENT OF THE LAND

V. 4. "From the wilderness." The desert of Arabia; here the Israelites were encamped, south of Palestine. "And this Lebanon." The mountainous region of Lebanon visible in the north from all parts of the Holy Land. "Even unto the great river, the river Euphrates." Others have called it the "flowing source." The plains of Mesopotamia, as far as Nineveh and Babylon, were allotted to the Jewish race, had not their disobedience prevented; thus the empire of both Nineveh and Babylon might have been theirs. "All the land of the Hittites." An empire lying north of Syria, but included in the royal grant. "And unto the great sea toward the going down of the sun." The Mediterranean is here meant. "Shall be your coast." There is progression here in assignment, just as there would naturally be in actually possessing it. Not until the days of David and Solomon did Israel actually extend her borders to include such territories. There was no smallness of heart in God's assignment. Israel was designed to be an important people.

II. JOSHUA'S STRENGTH

V. 5. "There shall not any man be able to stand before thee all the days of thy life." Here is a great promise made unto thus enabling him to live and act within God. (See 28:43; 39:41, where reference is made to Aaron and his sons; of Samuel, 1 Sam. 2:11; 3:1; also of the priests and Levites, 1 Chron. 6:32; 16:4; Ezek. 14:5; Joel 1:9). "There shall not any man be able night." Not a few chapters or verses might be if it is embodied within our lives. "But thou shalt meditate therein day and night." Not a few chapters or verses might depart out of thy mouth." The law was then written in book form before the book of Joshua was written. The words of the law must afford a divine flow of speech for all occasions, from the lips of Joshua. Every precept must be observed, but alone can it be if it is embodied within our lives.

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"work through Joshua. Here is a second to do." "For then thou shalt make thy

a long time after." The time generally reckoned that it was best for him to resign his oned as occupied by Joshua's conquests authority to younger and stronger men. was from five to seven years. "The Lord had given rest unto Israel from all their enemies round about." The victories are not accredited to Joshua as a brilliant, courageous general, but alone and rightly so to Jehovah. It was not the "arm of flesh" but the "arm of the Lord." "Joshua waxed old and stricken in years." Joshua was 110 years old when he died. The final charge was given long after the conquest of Canaan.

V. 2. "And Joshua called for all Israel." Certainly not for all Israel, man by beginning of this book, concerning Israel man, but rather for their representatives. "All are come to pass unto you, and not 'For their elders, and for their heads, and one thing hath failed thereof.' Joshua was for their judges, and for their officers." much like Samuel, he made his farewell. The elders were heads of family clans, address and challenged the people to point while the judges were connected with in-out a wrong doing. They both invoked dical problems; their officers were of their desire and blessing upon Israel for course administrative. "And said unto their continued success in holiness and them, I am old and stricken in age." Joshua knew his physical powers were failing, and power.

GOD TALKING TO MAN

God talks to man's heart in many different ways, but always in a way man can hear and understand what He says. He may speak in some raging storm; in the howling winds; in the lightning flashes or in the mighty thunders. He may talk through the earthquake; the fire; the pestilence or at death's approach. He more often speaks, however, with a still small voice to a man's conscience.

When conscience is troubled, take heed perchance He is talking to you. And listening, take warning, lest it be the last time He talks with you. See Gen. 6:3. Conscience is the faculty in man God uses to teach and reprove him. We read these words in the Scriptures: "Which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Rom. 2:15).

Let us, like Paul, listen to the voice of God's Spirit so as to always have "a conscience void of offence toward God, and toward men" (Acts 24:16; 1 Peter 3:21; 2 Tim. 1:3).

God never leaves us in ignorance of His presence or of His displeasure or anger. He speaks to us through our conscience. Why does our conscience trouble us when we do wrong if it is not God reproofing us through it? In another place in the Scriptures we read these words: "Beloved, if our heart (conscience) condemn us not, then have we confidence toward God" (1 John 3:21; Rom. 9:1; 2 Cor. 1:12). "Having a good conscience" (1 Tim. 1:5, 19; Heb. 13:18; 1 Pet 3:16). A "purged conscience" (Heb. 9:14; 10:23). A "convicted conscience" (John 8:9). Paul said, "I have lived in all good conscience before God" (Acts 23:1).

I use these references mainly to show it is through the conscience God lets us know of His displeasure or His sanction to our works. How deadly solemn then, are those wilful acts of oppositions to

V. 14. "And, behold, this day I am going the way of all the earth." "It is appointed unto men once to die" (Heb. 9:27). "Set thine house in order: for thou shalt die, and not live" (Isa. 38:1). "And ye know in all your hearts and all your souls." Here is confidence based upon cognizance. "That not one thing hath failed of all the good things which the Lord your God spake concerning you." Reference is made to the promises made unto Joshua in the beginning of his leadership, as recorded in the

national tranquility, as well as prosperity ua knew his physical powers were failing, and power.

God's voice speaking through the conscience! How careful we should be lest we injure this faculty: for it can be so hurt it will be rendered incapable of performing its Divine duty (1 Tim. 4:2; Eph. 4:19). Woe unto the man whose conscience is dead!—Thomas H. Atkinson.

23 TASTE "NEW WINE"

RANGER, Tex.—On April 5th Brother S. C. Chambers came here for a revival. The Lord met with us from the beginning. Folks began to seek the Lord and the crowds grew until the house would not hold the people. There was no chance of keeping count of the ones who were saved and sanctified but there were twenty-three filled with the Holy Ghost, twenty-seven added to the church and twenty-eight baptized in water. There was a goodly number of these adults, some material that will not only count one, but will be a help other ways. The other saints are encouraged.

The work is moving along nicely. It seems that unity is felt in a good measure. Our Sunday School is growing. I believe there are eighty-five or ninety enrolled and most of that number are present each Sunday.

Brother S. C. Chambers is a fine evangelist, a fine preacher, one who has his heart in the work, and you will not make a mistake by getting him to help you. Some will say that money is scarce, that is true, but if you will put forth an effort God will bless. Some said we wouldn't be able to finance a revival here. We put forth the effort and God helped put it over. We took an offering almost every night and it did not kill the meeting either.

We give Brother Chambers a hearty welcome back. He is at Desdemona in a meeting. Several have been filled with the Holy Ghost already and the end is not yet. Pray for them there.—J. C. Atkins, Ranger, Tex.

PRAY FOR WORK AT PERRY, FLORIDA

PERRY, Fla.—We closed our revival as the district convention convened April 28-30, 1933. The preaching began April 4th with Brother Bradley preaching the Word as God gave it to him in power of the Holy Ghost and fire. He preached fourteen sermons in rotation. Then Brother Jim Culpepper of Georgia began preaching with the humbleness of Christ that looked as if it would have broken hearts of stone while there were not but three saved, three sanctified and one filled with the Holy Ghost and fire. The church was edified.

As Brother Culpepper left us Brother E. W. Williams, state overseer, and Brother Cox of Cross City, Fla. came in for a convention with Brother Williams in charge. The convention was surely a grand success. We had basket dinner Sunday and extra large crowds.

We are looking to the day when the seed that were sown in this meeting will bring forth fruit, for I believe there were some on good ground which the Father will let bring forth thirty, sixty, and a hundred fold. Please pray that God will work in this place that all of this good preaching will settle in the hearts of men and women and they will seek the Lord. Pray for me and my family that we will stand for God and truth.—Miles A. Mixon.

COPPERSMITHS DOING INJURY

The pastor had just read the words, "Alexander the coppersmith did me much evil." Closing the Bible, he continued in an earnest tone: "My brethren, a coppersmith is doing our church much evil." After the buzz of excited whispering had somewhat subsided, he remarked with a significant smile, "The evening offering will now be taken."—Sel.

A CONTRADICTION OF OPPOSERS

(Continued from page 3)

isting God and declare there is no God and deny His Word being a Book of divine inspiration. I was preaching a few nights ago and a man yelled out and said, "Where is the Word of God? Show it to me," and before I had time to answer he replied, "There is no such thing as the Word of God, nor God." My Lord, such opposers! Brother, sister, and friend, what is this? It is the spirit of opposition or anti-God, anti-Christ, anti-Bible, trying to contradict God's Word and discourage His people. God help us to be true, and let us not be weary in well doing for "in due season (the coming of Jesus) we shall reap if we faint not," Gal. 6:9. "Consider him that endured such contradiction against himself of sinners," lest we faint. Let each and every one of us look forward to the joy that is set before us. Oh, hallelujah to Jesus, our coming King! Be faithful is my prayer, and amen.

June 24, 1933.

REQUESTS

We are in a revival at Fitzgerald with Sister Amelia Shumaker of Chicago, Ill. and band in charge. God is blessing and souls are seeking Him. The sick are being healed and messages given. Please pray a special prayer that God will give us a great revival and many souls will be saved.—Your brother in Christ, W. Cobb Dennard, pastor.

I ask prayer for our family. My two children have whooping cough. My husband has been afflicted since a baby with something like infantile paralysis in the right side of his body and neck. Please pray for them that the dear Lord will heal. He is able. I lost my left eye when a small girl. Pray that God will touch my eyes and heal them. Pray for our revival. We have two good preachers, Brother Max Adkins and Brother J. W. McKinney. Please pray for my friend here who is saved but not sanctified and baptized with the Holy Ghost. She is a splendid singer. She has a special request for herself and brother-in-law. I have a sister who has a growth on both eyes. Pray that God will heal her and that she will see this wonderful way. Don't forget to pray for my eyes. I am a believer in divine healing for God has wonderfully healed me many times.—Your sister in Christ, Maggie Lavender, East Marion, N. C.

Dear saints, please pray that the Lord will heal me. I have rheumatism very bad. It has settled in my shoulder so I can't use my arm very well. Pray that He'll completely remove all these pains and make my shoulder and arm whole as before. I have the Holy Ghost and am a member of the Church of God. I believe in divine healing. I believe He will heal me if the saints will pray. Pray that my three children and their companions will be saved and that my little grandson will give his heart to the Lord while he is young. Pray for our little church here.—A sister in Christ, Mrs. Addie Robertson, 7291 Mansfield Ave., Detroit, Mich.

We ask special prayer of the saints everywhere for us and for this place. The enemy is strong but I believe it is God's will for us to be here. I have been blessed as good here as at any place I have ever been. The enemy is fighting on every hand but our God is able. We are hoping to have a real Church of God revival in the near future. Please pray, pray, pray for real success for God and His church here, also for the healing of my body.—Your brother in Christ, Lenon Easter, Gen. Del., Truman, Ark.

I am still in the work of the Lord. Pray for me, that the dear Lord will have His way and souls will be saved and added to the Church of God.—Your brother in Christ, Alfred Lucas, Prince, W. Va.

I earnestly request prayer for the healing of Essie Rushing. She has T. B. Pray

for the saving of her soul too.—Vannie Seymore, Gilbert, La.

I have T. B. and ask prayer that I might be healed. Also pray for my little sister and brother. My sister's head runs at both ears and her kidneys and his too are very bad. Please pray for them. My kidneys are bad too. Pray for God to deliver us. I have the Holy Ghost. Pray for God to make a way for me to be baptized and added to His Church. Pray for W. L. Lawrence, my brother. He is in the hospital with T. B. We need your prayers so bad for the little children have no one to look to. Father and mother are both gone. If any brother and sister in Jesus feel led to write a letter to encourage me, I will be glad.—A sister in Jesus, Mrs. Stella Leddon, Ponce de Leon, Fla.

Dear saints, please pray for the Lord to heal me. I have a pain in my left side. At times I can hardly go. I praise Him because He has healed me in times past. I received the Holy Ghost in 1922 and the way grows sweeter.—A sister in the Church of God, Mrs. Mae Wood, Rt. 2, Rayville, La.

Dear saints, my husband has been suffering severely for about two months with ulcerated stomach and gall bladder. He believes the Lord can heal if it is His will, so please pray earnestly for him to be healed, also to be saved, sanctified, and filled with the precious Holy Ghost. Three weeks ago the Lord touched his body and he improved slowly until the last few days and he seems to be getting worse again. If any one feels led to write him a letter of encouragement,

NORTHWEST CONVENTION OF THE CHURCH OF GOD — NORTH DAKOTA, SOUTH DAKOTA, AND CANADA

Will convene in Minot, N. Dak., June 30-July 9

PAUL H. WALKER, Overseer

PENNSYLVANIA STATE CONVENTION

Will convene at Edgewood Grove, Somerset, Pa., June 28-July 2

H. W. POTEAT, State Overseer

SOUTH GEORGIA CAMP MEETING

Will convene at Alma, Ga., July 6-16

R. P. JOHNSON, State Overseer

NORTH GEORGIA CAMP MEETING

Will convene at Canton, Ga., July 20-30

R. P. JOHNSON, State Overseer

WEST VIRGINIA STATE CONVENTION

Will convene at Logan, W. Va., July 13-16

H. N. SCOGGINS, Overseer

SOUTH CAROLINA STATE CONVENTION

Will convene at Greenville, S. C., July 20-23

H. L. WHITTINGTON, State Overseer

ALABAMA STATE CAMP MEETING

Will convene at Alabama City, Ala., July 21-30.

W. W. HARMON, State Overseer.

NORTH LOUISIANA STATE CAMP MEETING

Will convene at Epps, La., July 21-30

J. B. COLE, Overseer

OKLAHOMA STATE CAMP MEETING AND CONVENTION

Will convene at Maud, Okla., July 22-Aug. 4

The General Overseer is expected to be with us Aug. 1-4

GRAHAM OGLESBY, State Overseer

OHIO STATE CONVENTION

Will convene at Akron, Ohio, July 27-30

The General Overseer is expected to be present

E. HAYNES, State Overseer

MAINE STATE CONVENTION

Will convene at Appleton, Me., Aug. 24-27

H. W. POTEAT, State Overseer

please do so. Also pray for the Lord to heal our little boy thirteen years old of head trouble. Pray for me to be true to God.—Your sister in Christ, Mrs. W. C. Ellis, Hazelhurst, Ga.

I praise the Lord for healing me of fever a short while ago but I am still weak and ask all the saints to pray that I may gain my strength back. I never get to attend services but the Lord blesses me at home. Pray that my husband may get stronger in the Lord.—A sister, Mrs. H. Miller, Rome, Miss.

Please pray for the Lord to make a way for me to be in services regularly if it is His will. I get so hungry to hear the gospel preached and be among the saints. Also pray that all my loved ones will be saved and come this way. I believe they are now beginning to look this way. Pray that the Lord will keep me humble and ready for His coming.—A sister, Maud Martin, Rt. 2, Altoona, Ala.

Pray that mighty conviction will come upon people around Thomasville, Ga. and a revival will break out in their hearts. Also pray for my loved ones to accept

Christ. Pray especially for my children and husband. My brother is under conviction and his wife and little girl are praying to be saved. Pray for me to stand true and ask God to open a way for my husband and son to get work to support my little children. I have six at home and two girls married and they all need Jesus.—Your sister in Jesus, Georgia Burns, Thomasville, Ga.

We have started a revival at Pinegrov. The Lord is blessing, the altar is full every night. People are looking this way. We want everybody to have a special prayer for this place. Come over and help us. It is four miles east of Luraville, Fla.—Evangelist, Leslie E. Hicks.

Please pray for me. I am down with T. B. and I'm so nervous I can't stand any one to talk to me or make any noise at all, so I want every child of God to pray much for me. If you feel like fasting and praying for me, please do so. I know that God can heal for He has healed me many times. I have salvation and believe in divine healing. Pray much for me.—Your humble sister, Patsa Mandola, Mallory, W. Va.

the revival closed we took the Lord's Supper and washed the saints' feet. We praise the Lord that there is still a faithful few here. Our Y. P. E. is a small group but nearly all have the Holy Ghost. Several of the girls are seeking the blessing. Pray for them. Pray for me to stand true.—Your sister in Christ, Ruth Greene, Y. P. E. President.

FERRELLSBURG, W. Va.—We have just closed a four weeks' meeting here. We had a hard battle for about two weeks but we held on to God until we put the devil on the run, so we had a wonderful revival. Twelve were saved, ten sanctified, five baptized with the Holy Ghost, and eleven baptized in water. We set a church in order with fourteen members. This is a new field but the saints are on fire for the Lord. Pray for this place for there are many souls looking this way. I was in charge of the meeting but one of my sons in the gospel, Brother George Tate, came and helped me. We have several calls at other places in two fields where the Gospel has not been preached so pray for us that God may use us as an instrument in His hand.—Your brother in Christ, G. H. Brewster.

SPECIALS FROM THE FIELD

Akron, Ohio.—Another great revival is now on in Akron, with T. C. Messer in charge. The altar is full every night and souls are finding God in the old fashioned way.—E. O. Sells, pastor.

AUGUSTA, Ga.—We have just closed a very successful meeting here with Brother H. M. Clower doing the preaching. This meeting ran a little more than five weeks and there was much shouting and rejoicing. Eight, I believe, received the Holy Ghost and fifteen new members were added to the church and one member is to be transferred. Nine of these members were men and there were two good preachers from other Pentecostal churches in the number, and two live wire guitar musicians and one lady who was educated for a missionary with another church. This makes three good live wire preachers the Lord has given us here this year, one having come in with us the first of January and we are looking for them to do good work for the Church of God, for which we give God the glory. Pray for us here.

If any one wants a good evangelist for a revival, we can cheerfully recommend Brother H. M. Clower as a good preacher and evangelist and one who will not compromise or lower the standard. He goes to Spring Place, Ga. for his next revival, so write him there.—E. B. Culpepper, pastor.

OVERTON, Tex.—I praise the Lord for the wonderful blessings He has given us here. Brother and Sister J. M. Cockerell from Louisiana came by and started a

revival. They preached two weeks, then our pastor and wife, Brother and Sister Roy G. Cockerell, have continued it. Three have been saved and two sanctified. We are looking for greater things from the Lord. Every one please pray that the Lord will give us many lost souls for our labor.—A sister in Christ, Miss Etta Mae Woodall.

CRAMERTON, N. C.—We have a fine Sunday School here. The people are all putting their shoulders to the wheel and working. We have a band of young people here who want to carry on God's work. Our Sunday School hasn't been organized a year yet and we have an average of one hundred and ten every Sunday. Please pray for our Sunday School to continue to gain.—James Fineanor, superintendent.

PAX, W. Va.—A revival has just closed here with four saved, one sanctified, and two baptized with the Holy Ghost. Brother Green and wife were in charge. He certainly did deliver some good messages. Pray for the success of our church here. We have the enemy to fight and need your prayers.—A sister in Christ, Etta Weeks.

ANDERSON, S. C.—We are glad to report victory over sin and the devil. Praise the Lord! We closed a revival here May 21 which ran three weeks. We praise the Lord for sending Brother and Sister Alewine here to run the meeting. Eleven were saved, eight sanctified, and three filled with the Holy Ghost. The night

NOTICES

(Continued from page 2)

and bring bedding as we just get beds. Come praying and expecting a larger and better camp meeting than we have ever had. If you are coming expecting a room, write me so I will know what arrangements to make.—Yours for the Master, Wiley E. Wright, chairman of Entertainment Committee, Maud, Okla.

The Lord willing we will start a revival about six miles east of here the 3rd Saturday of July (July 15). Brother Griffis from Bainbridge is to be in charge. Please pray that the Lord will send us help to win lost souls for Him. Every one who can I will appreciate it if you will send me your old Evangelists to distribute during the meeting and at other times. This is a hard place and a poor place too, so every little bit that people helps will be appreciated. May the Lord bless all.—Yours for Jesus and His church, Floyd S. Deese, Colquitt, Ga.

We are in a meeting here now. Crowds are increasing. Fifteen or twenty were in the altar last night. This is a city of about 18,000. We broadcast each day over station WKFI from eleven till twelve o'clock. Pray that God will give us a wonderful revival.—Yours for Christ, Wm. R. Fowler, Greenville, Miss.

The Church of God at Ludville, Ga. will observe home coming day July 9. A hearty welcome is extended to all of our members and other churches. We want everybody to come and bring a basket of eats for the noon hour. We are looking and praying for a real day. There will be some good singing and preaching. We will do all in our power to make you happy and free.—V. E. Brooks, pastor.

PREACHED UNDER POWER OF GOD

GRACEVILLE, Fla.—Brother W. T. Martin of Slocomb, Ala. began a revival May 6th, three and one-half miles south of Graceville at the writer's place in a grove. After one week, Brother D. F. Baldwin, district pastor of West Florida joined us. For the next two weeks both brothers did excellent preaching under the power of God. We had strong opposition but He was with us. Five were filled with the Holy Ghost with Bible evidence according to Acts 2:4. A church was set in order with seven members. Several others are expected to come in soon. Brother W. T. Martin is to be part time pastor. Pray for us.—Your brother in the Lord, B. B. Atkinson.

HARD PLACE BUT THE LORD IS BLESSING

BLOUNTSVILLE, Ala.—Just a few words to the Evangel. I am in a very hard place for the Church of God but the Lord has been blessing. Brother Bob Starns has been letting me have services in his home. I believe he is leaning to the Church of God.

Brother H. G. Smith and Brother J. R. Smith came here a week ago and had four services. One got to the Lord and spoke in tongues. It takes good men to walk like Brother J. R. and H. G. Smith. They came about ninety miles and walked most of the way and started walking back home. I don't think they had any money to pay their way. I pray that the Lord will bless them much.—Your brother, P. W. Hackney.

WAITED ON THE LORD

We closed a three weeks' revival May 21st which was a great success. We thank the Lord for it. About sixteen were filled with the Holy Ghost, some were saved, some sanctified and two were reclaimed. We praise God for these new souls. Brother Carl Richards surely is a God-sent preacher. Anybody who wants a fine evangelist should get in touch with him. He surely stands for the Church of God. Brother Richards did most of the preaching. He was assisted by Brother Plake and Brother Wood, our pastor. Ten were added to the church.

We praise God for Brother Wood. He is loved by everybody at Sumiton and stands for the Church. God has surely blessed since he came to Sumiton. We know that we waited on the Lord and He surely blessed.—Clyde Ellis, Sumiton, Ala.

PULPIT THOUGHTS

These "no hell" people can never own anything that is fire proof—that is why they find fault with the "hell" of the Bible.—Jack M. Cockerell.

Those who spend enough time on their knees will have no trouble standing on their feet.—Rev. Monday.

RESTITUTION

A Pause in the Prayer

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knee; "'f I should die 'fore I wake"—

"I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again and, dropping down in his place, took up his petition where he had left off. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was saying, grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear around in the mornin'. 'f I should die, 'fore I wake,' why—I didn't want him to find 'em that way; so I had to go down and fix 'em right. There's lots goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commented the voice with its tender quiver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Well-spring.

FINNEY'S SERMON ON BORROWING

Dr. G. Frederick Wright's new book, "Story of My Life and Works," tells this story of Charles G. Finney. In his sermon, "Sins of a Seared Conscience," wherein one of the sins enumerated was that of borrowing tools and not returning them, it is said that Finney stood up in the old Oberlin meeting-house before his neighbors and fellow-professors and preached thus: "When I went to my toolhouse yesterday with the men on hand to do my work I found it practically empty. President Mahan had borrowed my plow and never sent it back. Professor Morgan had sent for my spade, and I don't know where it is. Deacon Beecher has had a monkey-wrench for so long a time that the memory of man cannot recall how long it was. What does it mean that among the best of us there is such a carelessness concerning our fundamental obligations?" And the sermon was effective. The next morning before rosy-fingered dawn peeked over the prairie, one conscience-stricken neighbor, attempting to restore a saw horse which belonged to Dr. Finney, was attacked by the Finney watch-dog and had to be rescued, and all the rest of the morning there was a stream of neighbors' boys bearing borrowed tools, only part of which could Dr. Finney recognize as his property.—The Sunday School Times.

A NEW BIBLE!

No. 761-X

Just published. A wonderful new, self-explanatory Bible — OXFORD self-pronouncing BIBLE with connected chain references. A new series of Oxford Bibles, providing the Bible readers of today with an Authorized or King James Version which contains an entirely new system of marginal references. These references include the latest and most accurate renderings based on the best manuscripts, equivalents of Hebrew and Greek words translated by different English words, and in addition an entirely new connected chain reference system of persons, places and subjects. Contains also twelve colored maps of Bible lands and an indexed atlas of the Bible.

This Bible just came off the press last week and is a special featured Bible bound in genuine leather Morocco, silk sewed, genuine India paper, and contains all the valuable helps that the same line of Oxford Bibles have priced at from two to five dollars higher. It is an outstanding value in Bible production and one of the most beautiful in appearance on the market. Price \$6.00.

Order Of
CHURCH OF GOD PUBLISHING HOUSE
Cleveland, Tennessee

The Church of God
**YOUNG PEOPLE'S
ENDEAVOR**



Come to Y.P.E. to night

June 24, 1933.



The Editor's Message



Come on, boys and girls, let us get into the fight; let us go—

Marching beneath the banner,
Fighting beneath the cross,
Trusting in Him who saves us,
Ne'er shall we suffer loss;
Singing the songs of homeland
Loudly the chorus rings.
We march to the fight in our armor bright
At the call of the King of kings.

We had such a splendid time with the Bristol young people last week-end at their district convention. They have some fine young people. You would have caught a vision of what they will do in the future if you could have heard the splendid talks they made at our young people's program Sunday afternoon. We expect to organize a Y. P. E. there June 13. I am prophesying that you will hear from Bristol Y. P. E. There are also good prospects at Kingsport and Elizabethton for an organization in the near future. God bless the young people everywhere and cause them to rise and shine for Jesus.

WORK, FOR THE NIGHT IS COMING

Work for the night is coming,
Work thru the morning hours;
Work while the dew is sparkling,
Work 'mid springing flow'r's.
Work when the day grows brighter,
Work in the glowing sun,
Work for the night is coming,
When man's work is done.

Work for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon.
Give every flying minute,
Something to keep in store;
Work, for the night is coming,
When man works no more.

Work for the night is coming,
Under the sunset sky;
While the bright tints are glowing,
Work, for daylight flies.
Work till the last beam fadeth,
Fadeth to shine no more,
Work while the night is darkening,
When man's work is o'er.

Dear boys and girls, God bless you. It hasn't been hard for us to decide what to write to you this month. As time passes so quickly and one month comes and goes before we hardly realize it is gone, it reminds us that we should not be slothful in the business of the King. I wonder if we have been this last month. Oh, if we could only realize the multitudes who have gone down since the last issue of the paper came out. Has some one in your community gone down? Was it your fault? I can hear you say, "No, it was not my fault. I never did them any harm." Perhaps not, but did you do them any good? Did they go down with the thought that, "No man careth for my

soul"? Many go down believing that they have no friends. Somebody, somewhere has failed if this is the case. Many of our young people become discouraged and give up the fight because it seems that no one cares. Jesus went about doing good. When He went away He left us to carry on His work.

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in the way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring men to His side.

—Annie Johnson Flint.

We want to talk to you about the work needed in your community. I hear you say, "Sister Harrison, how do you know what is needed in my community?" I will tell you why and how I know. The world over we find a need of good literature in the homes of our people. The greatest curse to the homes of our land is the trashy literature you find there.

Perhaps many of you have already heard of the change in the Evangel. The young people's edition will be published separate from the Evangel. Brother Clark has written us that financially speaking the paper has not been a success in its combined form and that we will put the young people's department out separately, and he says it is up to the young people to make it go over the top. Now I am sure hundreds of our young people and many of the fathers and mothers would be disappointed to see it go down. There is only one way we can keep it going and that is to work. Nothing worth while succeeds without great effort. We do not appreciate things nearly so much that come easy. Now how many of our boys and girls will come to our rescue and help in this great work of getting

this paper into the homes of our young people?

A few days ago we were in a home where a fine looking young man lay all Sunday morning reading one of the cheap love story magazines. His mother and sisters were pleading with him not to read it but he continued just the same. Now in a case like that (and we find similar cases all over the country by the thousands) what shall we do? The only solution to this problem is to put good literature in their hands. Lay it around on the tables in the home and ask God to help you to influence them to read it. It may be some time before it will take effect, but you have at least done your part. The Word of God tells us to love our neighbor as ourselves. If this be true then we should take the same interest in our neighbors as ourselves. It may be there is in your neighborhood some wayward boy or girl who almost seem hopeless. Could you not put this young people's paper in their hands each month and at least do your part along this line? There is no better way of working for God than this. Try it out and see if the Lord is not pleased with your effort.

I hear some one say, "Well, I just can't do anything for the paper but pray for it." Prayer is the greatest force that can be used in carrying the gospel into the uttermost parts of the world, but prayer alone will not suffice. We must put feet to our prayers. Asking God for something and then sitting back to wait for it to come to pass is not the way to do. Things are not likely to come our way, until we have done everything we can. We must do our part. This young people's paper is only 3c per copy. This is almost like giving them away. Surely your Y. P. E. could order a large number each month and distribute or sell them to your young people. If you have no Y. P. E. you should organize at once and get your young people in the harness. It is the only way to hold them for God. Another way you might help the paper and also help your own Y. P. E. is to send for a roll of papers and sell them at 5c and make 2c per copy for your Y.P.E. treasure. Our little news boys that we see on the streets of our towns calling out, "Buy a paper," have to support a mother or other dependents many times on much less profit than this. Why could not some of our boys and girls who are out of work send for a roll and sell them to help with the support of their families instead of sitting around worrying because they have no work? Of course those who sell newspapers have the advantage over those selling religious literature because the multitudes are looking for the kind of reading we find in the newspapers, but how much more important is the news of salvation! Let us carry it to the multitudes. They are waiting and hungry.

(Continued on page 11)

The Church of God Young People's Endeavor

Devoted to the general welfare and spiritual uplift of our young people everywhere

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THE CHURCH OF GOD YOUNG PEOPLE'S ENDEAVOR

Alda B. Harrison, Editor

LIKE SANDS OF THE HOUR GLASS, TIME
FLOWS ON TOWARD ETERNITY,
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PEOPLE EVERYWHERE.

"REMEMBER NOW THY CREATOR
IN THE DAYS OF THY YOUTH"
ECCLESIASTES 12:1

The Old Temperance Lecture

(The following lecture was given at the beginning of the temperance reformation, when even the ministers feared to espouse the cause.)

The old man arose, his tall form towering in its symmetry, and his chest swelling as he inhaled the breath through his thin, dilated nostrils. To me, at least, a mere child, there was something awe inspiring and grand in the appearance of the old man as he stood, his eyes full upon the audience, his teeth shut hard, and a silence like that of death throughout the church.

He bent his gaze upon the tavern-keeper, and that peculiar eye lingered and kindled for a moment. The scar grew red upon his forehead, and beneath the heavy brows his eye glittered and glowed like a serpent's, the tavern keeper quailed before that searching glance, and I felt a relief when the old man withdrew his gaze; and then, in a low and tremulous tone, he began.

There was a depth in that voice, a thrilling sweetness and pathos, which riveted every heart in the church before the first period had been rounded. My father's attention had become fixed upon the eyes of the speaker with an interest I had never before seen him exhibit.

"My friends! I am an old man standing alone at the end of life's journey. There is a deep sorrow in my heart and tears in my eyes. I have journeyed over a dark, beaconless ocean, and all life's brightest hopes have been wrecked. I am without friends or kindred on earth, and look with longing to rest in the night of death. Without friends, relatives or home! It was not always so!"

No one could stand the touching pathos of the old man. I noticed a tear trembling on the lid of my father's eye, and I no longer felt ashamed of my own tears.

"No, my friends, once it was not thus. Away over the dark waves which have wrecked hopes, there is a blessed light of happiness and home. I reach again convulsively for the shrines of household idols that once were mine; now mine no more.

"I once had a mother. With her old heart crushed with sorrow, she went down to the grave. I once had a wife, as

fair an angel-hearted creature as ever smiled in earthly home. Her eye was as mild as a summer's sky, her heart as faithful and true as ever guarded and cherished a husband's love. Her eye grew dim as the floods of sorrow washed away its brightness, and the living heart was wrung till every fiber was broken. I once had a noble son, a bright and beautiful boy, but he was driven out from the ruins of his home, and my old heart yearns to know if he yet lives. I once had a babe, a sweet, tender blossom; but these hands destroyed it. Do not be startled, friends; I am not a murderer in the common acceptance of the term. My brave boy, if he still lives, would forgive the sorrowing old man for the treatment which sent him into the world, and the blow that lamed him for life. May God forgive me for the ruin which I brought upon me and mine!"

He again wiped the tears from his eyes. My father watched with a strange intensity, and a countenance unusually pale and excited by some strong emotion.

PLUNGED INTO DEGRADATION

"I was a drunkard. From respectability and affluence I plunged into degradation and poverty. I dragged my family down with me. For years I saw my wife's cheek pale and her step grow weary. I left her alone at the wreck of her home idols, and rioted at the tavern. She never complained, yet she and the children often went hungry for bread.

"One New Year's night I returned late to the hut where charity had given us a roof. She was still up, shivering over the coals. I demanded food, but she burst into tears and told me there was none. I fiercely ordered her to get some. She turned her sad eyes upon me, the tears falling fast over her pale cheeks.

"At this moment the child in its cradle awoke and set up a famished wail, startling the despairing mother like a serpent's sting.

"We have no food, James; have had none for two days. I have nothing for the baby. My once kind husband, must we starve?"

"That sad, pleading face, and those streaming eyes, and the feeble wail of the child maddened me, and I—yes, I—struck her a fierce blow in the face, and she fell

forward upon the floor. The furies of hell battled in my bosom with deep intensity as I felt that I had committed a wrong. I had never struck Mary before, but now some terrible impulse bore me on, and I stooped down as well as I could in my drunken state and clenched both hands in her hair.

"God have mercy!" exclaimed my wife, as she looked up into my fiendish countenance; 'you will not kill us, you will not harm Willie,' as she sprang to the cradle and grasped him in her embrace. I caught her again by the hair and dragged her to the door; and as I lifted the latch, the wind burst in with a cloud of snow. With the yell of a fiend I still dragged her on, and hauled her out into the darkness and the storm. With a loud 'Ha! ha!' I closed the door and turned the button, her pleading moans mingling with the wall of the blast and the sharp cry of her babe.

"But my work was not complete. I turned to the little bed where lay my older son and snatched him from his slumbers, and against his half-awakened struggles, opened the door and threw him out. In an agony of fear he called me by a name I was no longer fit to bear, and locked his little fingers in my side pocket. I cou'd not wrench that frenzied grasp away, and, with the coolness of the devil that possessed me, I shut the door upon his arm and with my knife severed the wrist."

The speaker ceased a moment and buried his face in his hands, as if to shut out some fearful dream, and his deep chest heaved like a storm-swept sea. My father had risen from his seat and was leaning forward, his countenance bloodless, and the large drops standing out upon his brow. Chills crept back to my heart, and I wished that I were at home. The old man looked up, and I have never beheld such mortal agony pictured on any other human face as there was on his.

"It was morning when I awoke," he continued. "The storm had ceased, but the cold was intense. I first secured a drink of water, and then looked in the accustomed place for Mary. As I first missed her, a shadowy sense of some horrible nightmare began to dawn upon my wan-

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Children's Page

I BELONG TO JESUS NOW

By Martha S. Clingan

I belong to Jesus,
My best friend is He,
He is always taking
Such good care of me:
Sends the pleasant sunshine,
Makes the flowers grow;
I belong to Jesus
And He loves me so.

I may speak to Jesus
He is very near,
When I say I love Him
He is glad to hear:
When I mind my mother
He is pleased I know,
I belong to Jesus
And He loves me so.

When the stars are shining
Birds have gone to bed,
Mother kneels beside me
And our prayer is said:
God takes care of children
Everywhere you know,
They belong to Jesus
And He loves them so.

BIBLE LESSONS FOR CHILDREN

KEEPSAKES

Hattie Utz

MEMORY WORK

"Keep thy heart with all diligence," Prov. 4:23.
"Keep thy tongue from evil," Ps. 34:13.
"Keep yourselves from idols," 1 Jno. 5:21.
"Keep the door of my lips," Ps. 141:3.
"Keep thyself pure," 1 Tim. 5:22.
"Keep * * * unspotted," James 1:27.
"Keep his commandments," 1 Jno. 2:3.
"Keep yourselves in * * * love," Jude 21.
"Keep the doors of thy mouth," Micah 7:5.

"Keep the unity of the Spirit," Eph. 4:3.
"Keep the whole law," James 2:10.
"Keep the sayings of this book," Rev. 22:9.

JESUS FEEDS THE HUNGRY

Bible Story: John 6:1-13

One day Jesus was very tired. He had been helping so many people that He had hardly time to eat. He was with His disciples who also were tired and they got into a boat and rowed away across the lake. Some people saw them go and started walking around the end of the lake so they could see Jesus when He should land. Of course the crowd kept increasing until there was a large multitude of men, women and children there when Jesus and the disciples came to shore. Did Jesus send them away? No, He did not, for He felt sorry for them and taught them many wonderful things.

The time passed so quickly that the sun began to go down and still the peo-

ple were listening. The disciples asked Jesus if it wouldn't be best to send the multitude away so they could get something to eat. Jesus looked at the crowd of people, they were tired and hungry. "No," He said, "do not send them away. Is there any food here?" Yes, a little lad had five little loaves and two small fish. (And another time there were seven loaves and a few fishes.) But Jesus knew that He was able to feed all the hungry people so after He had given thanks He broke the bread and told His disciples to give it to the people. Every one had plenty and had several baskets of fragments left. Now the crowd went away and no doubt told others of the wonderful miracles that Jesus did. Our Heavenly Father is able to bless us today and supply everything we need if we will put our trust in Him.

Back of the loaf is the snowy flour,
And back of the flour is the mill;
Back of the mill is the wheat and the shower,
And the sun and the Father's will.

Memory work: Luke 9:12-18; Matt. 15:32-39.

CHRISTIAN VIRTUES

1. Grace, James 4:6.
2. Faith, Col. 2:5.
3. Knowledge, Rom. 15:14.
4. Temperance, Gal. 5:23.
5. Patience, Luke 21:19.
6. Godliness, 1 Tim. 2:2.
7. Brotherly love, Heb. 13:1.
8. Kindness, 2 Cor. 6:6.
9. Meekness, Eph. 4:2.
10. Humility, 1 Peter 5:5.
11. Unselfishness, Rom. 12:10.
12. Charity, 1 Cor. 13:13.

* * *

OBEYING GOD ALWAYS

Memory work: John 14:15-23; Matt. 7:21; Deut. 27:10; John 8:29; Titus 3:1.

Very often as we work and play and rest, some of our friends or just some little voice in our hearts, asks us to do things or say things or think things that we know are wrong. This is what we mean when we say we are tempted. If we say "yes" and go ahead and do what is wrong, then we are yielding to temptation. If we are strong and brave and say, "No, I will not do wrong," then we are not yielding. Every time we yield to temptation it is easier for us to do wrong and every time we refuse them we become stronger and it is easier to do right. It is not wrong to be tempted for Jesus Himself was asked to do wrong, but He said, "No," to Satan. He knew we would be tempted too but He has promised to help us to always obey the Bible and do what is right. We can remember the many promises of Jesus and the Heavenly Father and obey Him all the time.

DARE TO DO RIGHT
Dare to do right! Dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Dare to do right! Dare to be true!
Other men's failures can never save you;
Stand by your conscience, your honor,
your faith,
Stand like a hero and battle till death.

Dare to do right! Dare to be true!
God who created you cares for you too,
Treasures the tears that His striving ones
shed,
Counts and protects every hair of your head.

Dare to do right! Dare to be true!
Looking to Jesus to carry you thru;
He is your captain so valiant and strong,
And gives you the grace to conquer all
wrong.

* * *

IF GOD BE FOR US

One day our next-door neighbor was doing a little cobbling in his back-yard, and my little girl, aged five, stood watching him through the fence.

As our neighbor knocked the nails into the shoe he was mending, he did what many another amateur cobbler and carpenter has done. He hit his thumb. The accident called forth an oath, which greatly startled the little girl.

"Why, you are swearing, aren't you?" she exclaimed in childish wonder.

The man felt rather ashamed at such an artless reproof and, looking up, he replied by asking: "What does your daddy say when he is vexed?"

Quick as thought the five-year-old replied: "If God be for us, who can be against us?"

That was too much for the blasphemer. He went indoors and told his wife what had happened, and the incident made such an impression on them that the following Sunday they both gave themselves to God.—Sel.

Maggie's Gift

The minister's eyes swept with intense searching the apathetic faces of his stolid, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where the rough men and women knew scarcely anything of God and of the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A sense of desolation crept over him.

"God help me," his lips murmured, mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure which was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying, brokenly, "I ain't got nothin' ter give; I want the people in the mountains

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Father's & Mother's Page

Mother

A smile that can never be copied
That shone when her children were near
And that seemed to encompass the whole world
And from little lives banished fear.

Eyes that were most kindly and loving,
A face ever serene and calm,
An expression that remains ever with me
And brings to my sorrows its balm.

A bosom so deep and so friendly
Where little heads nestled in peace,
And those arms always ready to hold me
That all childhood's troubles might cease.

A voice that was pleasing and soothing,
Her hands ever ready to give,
While with love and devotion unstinted
She showed us the right way to live.

Her joy was in doing for others,
Sending help to neighbors while ill,
Bringing comfort to all those in trouble
And sustaining the weak with her will.

Her heart and her soul they were given
In rearing her women and men,
And her spirit enfolds all her children
When as babes she enfolded them then.

Only one could possess such real goodness,
Only one have such virtues, the best;
They could only apply to my mother,
The saintly, the loved one, the blest.

WHAT MRS. LUDWIG SAID ABOUT THE BROKEN WINDOW

By Hilda Richmond

Eight-year-old Johnny Ludwig had accidentally broken a window during a ball game, and his mother hastened to old Mr. Frye with Johnny to have the boy tell him that he would pay for the window with money from his own bank, and that he was sorry it had happened. Johnny went home, but his mother lingered to smooth matters over with the rather testy old gentleman.

"Boys will be boys, Mr. Frye," she said pleasantly. "Of course it was careless to play so close to your woodhouse, but I think this will be a lesson. The boys in the neighborhood are not bad, though they are full of mischief. I am very sorry, and so is Mr. Ludwig, and I hope you will not have any more trouble."

Mr. Frye responded as graciously as he could, and Mrs. Ludwig went home relieved, for people said the old gentleman was rather peppery and had forgotten his own boyhood. At home, Mrs. Ludwig said something entirely different about the broken window.

"Now, Johnny," she said briskly, "I

want you to keep out of trouble. It is enough to make your mother's hair turn gray the way you forget. You've been warned time and again to stay away from the east side of that vacant lot, and if there is any more trouble, you'll have to give up playing ball with the boys.

"Now count out the money from your bank, and I'll have a man replace the window. That means that you must give up that kodak you've been working for this long time, but it will teach you a lesson. When I was a little girl, I tried to be careful and not harm other people's property, but children nowadays seem so much more careless than we were. Now do be careful!"

To the listener it did not seem quite right that Johnny should have his best side held up to old Mr. Frye and his worst to himself. Johnny doesn't have to live with Mr. Frye, but he does have to live with himself, yet mother would have him think of himself as a very careless youngster, when as a matter of fact he could not help the slip that came when another boy accidentally pushed his arm. More than that, he has not heard the last of that accident, and he will not for some time. Mrs. Ludwig is a good mother, but it will be a long time before she can give that broken window a complete rest. What do you think about it?

—Issued by the National Kindergarten Association.

A CHEERFUL HOME

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers that spring along our path, full of freshness, fragrance, and beauty, kind words and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumult of the world, and it will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after the parent's head is pillow'd in the dust of death; and the fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while on the other hand, from an unhappy, misgoverned, and disorderly home, go forth persons who shall make other homes miserable, and perpetuate the sourness and railings, that have made their own lives so wretched and distorted.

LITTLE ACCIDENTS OR BIG CATASTROPHES

By Lydia Lion Roberts

What are we going to do about the innumerable little, irritating accidents which tear the children's clothes and bruise their tender flesh or work disaster to the household in one or more of the many other ways? Is it really a momentous occasion when a clean tablecloth gets suddenly soiled, the floor spotted, or the stockings torn? Those things are merely little pinpricks of every day life to the wise mother who keeps the right perspective. The principal care should be to avoid making them seem such terrible catastrophes that they upset the household and do serious harm to the child nature.

"Oh, dear! Mamma, see what I've done." The little girl's eyes were scared and teary, her face white, as she came into the kitchen holding on to her bleeding knee and soiled, torn stocking.

"I can fix that right up," said mother setting about it cheerfully. "Of course, it is too bad it happened, but we won't worry over it. I know you are as careful as you can be of your clothes so as to help Mother.

"I remember when brother was a little boy I sat mending his stockings one day, and I said, 'I wonder how you get so many little holes in your stockings.' 'Well, you see,' brother explained, 'when I play, my legs fly out in all directions and catch on things and tear.' I guess you must be like brother," ended her mother with a smile.

"O mamma, you're so nice to me," said the little girl with a grateful hug. "I do not mind the bump on my knee, but I was so afraid you would scold about the hole in my stockings."

This child was of the sensitive type to whom a scolding beats on the ear like blows on the heart. A gentle word of caution, soothing kindness for the bruise, and a swift mending of the stocking soon destroyed all the trouble, and a loving, happy child went out to play, knowing that she need not be afraid to tell her mother anything.

A girl just entering her teens was staying with an aunt one summer, and in carrying a pitcher across the floor she dropped it and it broke. To the aunt's amazement the girl clasped her hands tightly and cried piteously, "Oh! don't hit me, I didn't mean to do it."

"What do you mean? Of course I wouldn't hit you—especially for an accident," assured the aunt.

"But I have always been hit when I broke anything," faltered the young girl, and she drew a long breath of relief, as she realized that in this household a broken pitcher was not a calamity.

Adults often have accidents which are annoying, but beyond an impatient exclamation and a bit of regret, little notice is taken of them. Why then should children's minds be impressed with the unforgettableness and unforgiveableness of their accidents? Usually such an attitude makes them more nervous and awk-

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Helps For Tempted & Tried

FORGIVE AND FORGET

Oh, forgive and forget! for this life is too fleeting
To waste it in brooding o'er wrongs we have met;
It is better, far better, to smother our anger,
To teach the proud heart to forgive and forget.

In the path we must tread, leading down to the valley,
Are crosses and trials to lift and to bear;
And the chalice of life from which we are drinking
Oft bears to our lips draughts of sorrow and care.

But life is so short, be it sunshine or shadow,
That we cannot afford to brood over a wrong;
Let us take up our burdens and bear them on bravely,
We'll lay them down shortly—it cannot be long.

Then forgive and forget! if the friends you love fondly,
Prove themselves false and unworthy of trust,
Deal with them kindly, for they are but mortals,
Erring like us, for we are but dust.

Deal with them tenderly, pity their weakness.
We know every heart hath its evil and good;
One Father in heaven we have, hence are brothers:
Then let us forgive and forget as we should.

—Author Unknown.

It is a wonderful thing to be led and guided by the unseen hand of God. He leads aright. His ways are always best. The Psalmist David said: "He leadeth me in the paths of righteousness for His Name's sake" (Ps. 23:3). How far man, in his own human strength is from going in the paths of righteousness! He is far too ignorant to know how to find the paths of righteousness. His steps are always away from God, not to Him. "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6), is how the Prophet voiced the ways of man. There is no understanding in the wicked when it comes to walking or understanding the ways of God. Yet, beyond man's perverse and wandering spirit God in His love and mercy desires to lead him with His counsel and guide him with His eye. The poet, in voicing God's desire to lead us said:

"Precious promise God has given,
To the weary passer by;
All the way from earth to Heaven,
I will guide thee with Mine eye."

"When temptations almost whelm thee,
And the trusted watchers fly;
Let this promise reign within thee,
I will guide thee with Mine eye."

"I will guide thee, I will guide thee,
I will guide thee with Mine eye;
All the way from earth to Heaven,
I will guide thee with Mine eye."

Weary, faint, helpless and lost the Lord Jesus found us. He sought us far into the night upon the mountains of sin and dis-

tress. Tenderly He wooed us to Himself. Graciously He drew us out of our life of sin and despair. Compassionately He has showered His love and grace upon us. Wondrously He has led us thus far, from valleys of humiliation to heights of glory; from depths of helplessness to paths of strength and power; from ignorance to intimate knowledge of Himself and His riches in glory. Truly He has led us aright!

His leadings are not always the same. Different and various are the paths into which He sees best to lead His child. Again the poet has said:

"In shady, green pastures so rich and so sweet,
God leads His dear children along;
Where the water's cool flow bathe the weary
one's feet,
God leads His dear children along.

"Sometimes on the mount where the sun
shines so bright,
God leads His dear children along;
Sometimes in the valley, the darkest of night,
God leads His dear children along.

"Some through the waters, some through the
food,
Some through the fire, but all through the
Blood;
Some through great sorrow, but God gives a
song,
In the night season, and all the day long."

How strange His leadings often seem to us! Yet how unsearchable are His ways! He knows from the beginning what He has designed for your life and mine. He chose you for the very purpose to which He is gradually leading you. You may not know His desire for your future, but He knows and that should be sufficient. We are prone to look only on

the earthly leadings of God and question if there are no ways of escape. We long for more direct leadings toward the heavenly glories. We cannot see the why and wherefore of the strange trial, the strange affliction, the strange heat of the furnace into which the Divine Potter again and again causes us to pass thru. We are so short-sighted. Faint not, dear child of God,

"Away from the mire, away from the clay,
God leads His dear children along;
Away up in Glory, eternity's day,
God leads His dear children along."

"Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12). Let the Word of God sustain you as He leads you on. Let Him lead you day by day and moment by moment; always remembering that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Heavenly Father, lead Thou me on until I see Thee face to face. — P. E. M.

HELPS FOR TEMPTED

By Hattie B. Musselman

"And we know that all things work together for good to them that love God; to them who are the called according to his purpose" (Rom. 8:28).

The words of our text were spoken by one who went through severe trials of various kinds for the sake of the Gospel. When we truly love God with all our heart, then no matter what comes into our life, we will accept all as being for our good. It is very hard to the natural, and it is impossible for the human mind to understand and explain why some things happen in our lives as they do happen. It would be in vain to try to explain to the carnal mind. It is only the spiritually-minded who can look and see beyond that which is natural. The human mind will never understand the Divine things of God.

The question may arise sometimes in the minds of God's children, "Why is this?" It may be a long time until the answer comes, or until you can see the good it has worked in your life, or even perhaps in the lives of others. Some things you will understand in this life. But when we truly love God, we have confidence in God. Then whatever comes into our life, we know that all things work together for good to them that love God. "We know," not because of what we see, or what we feel, or because we understand it all, but we believe, "we know," because the Book, the Word of God says, "All things work together for good to them that love God; to them who are the called according to His purpose."

The Apostle Paul spent the greater part of his time in prison and in suffering for the Gospel's sake, after he accepted the Lord Jesus Christ into his life. We never read of any complaint or of one

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The Inner Circle Page

Yea, Master, it is plain. Thou art the Way.
To walk the Way is just to be like Thee
In spirit, purpose, passion. So I pray
For grace divine, for inward light to see,
Lest I should miss the Way.

"About my Father's business," Thou didst say.
I, too, in youth, pledged life to that one end.
The purpose lives. But flesh is weak today;
Man's pressure great. Be near me to be friend,
Lest I should miss the Way.

"Thy will be done!" I hear it with dismay.
Surrender! Consecration! Leaving all!
Dare I be true? Oh, help me not betray,
But share with Thee the wormwood and the gall,
Lest I should miss the Way.

Disciples sleep. Thou goest alone to pray!
So comrades spurn the path marked out for me.
'Tis better thus forsaken than to stray;
And yet I shrink. Oh, hold me close to Thee,
Lest I should miss the Way.

Blood stains Thy path. And where I walk today
The road is rough; my feet are bleeding too.
Help me unswerving courage to display,
In fellowship of suffering to be true,
Lest I should miss the Way.

If mine a cross like on Thy shoulders lay
Of calumny and hate, Oh, grant that I
May bear it cheerfully the live-long day,
Accept, reproach, like Thee, without reply,
Lest I should miss the Way.

—James E. Clarke.

An

Honorable Decision

Rev. A. L. Weikel

"Thy people shall be my people, and thy God my God" (Ruth 1:16).

It seems that a more beautiful and effective narrative was never penned than that recorded by the inspired writer of the Book of Ruth. This Book presents to us one of the greatest love stories ever read.

A famine drove Elimelech and his wife, Naomi, and their two sons into the country of Moab. While in Moab the two sons took to themselves wives of the maidens of that country. We now have three couples who are living happily together and undoubtedly were looking forward to a bright future when all of a sudden the family circle is broken by death, then another death and still another—thus leaving three widows, Naomi, Orpha and Ruth. The two young widows belong to the land of Moab but Naomi resolves to return to her native land. Will there be some more separations—will these three women who proved such a blessing to each other now be separated for ever?

Naomi starts on her journey—the two daughters-in-law resolve to go along. A mother-in-law is sometimes—yes, too often—the subject of criticism and satire.

It is a difficult position to fill; many bitter, unkind and untrue statements have been made in regards to this relationship. But in this case Naomi has made herself beloved by both Orpha and Ruth, for it was only through Naomi's words "turn again" that Orpha went back. How many like Orpha have said, "Thy God shall be my God" only to turn back again. Ruth, however, remains firm, and her fidelity has made these words, "thy God shall be my God" quickening to many undecided souls.

Ruth was tested as is every one who starts to serve the True and Living God. Adam and Eve were tested and did not hearken to the words of God and were defeated; Abraham and Joseph were tested and proved true to their God; the last Adam, our Lord Jesus Christ, was tested when He was led of the Spirit into the wilderness—He stood the test, came out victorious, and is now able to succor them that are tempted; Judas was tempted and failed; Peter was tempted, denied his Lord, but afterwards repented and when reconverted was able to strengthen the brethren. Ruth, for the love of Naomi, was able to say in her heart: good-by, Moab; good-by, old friends; welcome, Israel; Israel's God. She made a noble confession of love and devotion when she said: "Insist not on me forsaking thee, for whither thou goest, I will go, where soever thou lodgest, I will lodge; thy people are my people and thy God my God." There is no more talk or thought of turning back—the final decision is made "where thou goest, I will go."

Ruth has made her choice—she chooses the God of Israel for her God. What a noble choice she did make—forsakes the idols and says: "Thy God shall be my God." It was no light sacrifice to leave fatherland and home. Her early associations and friendships undoubtedly had some weight and gave thought for meditation. Then there was the religion of her childhood and of her people—this was not without any attraction—could she leave the temples and the observances of her earlier days behind her? Alas, her choice is made, "Thy people shall be my people, and thy God my God." Everyone, today, should, like Ruth, choose the God of Israel for He has revealed Himself as the God of love; He has redeemed us by His Son; and just before ascending into Heaven has given us these comforting words: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself: that where I am, there ye may be also."

Ruth said: "Thy people shall be my people." This tells us that she chose the people of God for her companions. Wicked and worldly companions will imperil our salvation. In doing visitation work some time ago I came across a family where the wife is a devoted Christian—a few years ago she married a young man who lived an apparently clean life and made a profession of salvation, but soon proved to be a worthless, sordid, churlish man. There was no joy or happiness in the home. The young wife's heart broken, said: "Oh, had I only not married this man, but here I am, my life is wrecked and my children will know nothing but poverty."

In this incident we can readily see the necessity of choosing God's people as our companions. God's people are the best companions, they are the wisest, most truly affectionate and therefore the most profitable. They will counsel us, pray for us and sympathize with us. Therefore like Ruth let us say, "Thy people shall be my people, and thy God my God."

There is a great need of present decision for Christ. Let every reader accept Him now. When one is sick is no time to receive Jesus. When death comes is no time to receive Jesus. Some men do not know that death is coming until they are hurried away into the other world without any preparation. How much do you suppose some lost one would give for the opportunity of another decision? How much do you suppose Agrippa would give to be in Paul's place now? I believe the men who heard Christ preach would welcome another opportunity to decide for Him: but it is too late now. All their opportunities are gone. Our opportunities are gone. Our opportunities will soon be gone—they are going rapidly—therefore, let us make a wise choice and with Ruth say, "Thy God shall be my God."—The Missionary Worker.

RUTH'S FIDELITY

"Entreat me not to leave thee," nay,
Naomi, mother mine,
But let me follow thee, I pray,
Adore thy God divine.

For where thou goest, I will go,
And there will I abide;
Thy people shall my people be,
And thou my constant guide.

And where thou diest, I will die,
Be buried where thou art;
"The Lord do so to me, and more,"
If aught but death us part.—Sel.

PRAYER IMPORTANCE

A little prayer is the result of a little conception. When we embrace in our prayer the widest circle of our fellowmen, we are most in sympathy with the mind of God. (See 1 Tim. 2:1).

PRAYER VIGILANCE

Engaging in prayer, then failing to be vigilant in the life, is like sowing a field with precious seed, and then leaving the bars open for the swine to come in and root it all up. (See 1 Pet. 4:7).

Sinner's Page

The Pierced Hand

When wounded sore, the stricken soul
Lies bleeding and unbound,
Only one hand, a pierced hand,
Can heal the sinner's wound.

When sorrow swells the laden breast,
And tears of anguish flow,
Only one heart, a broken heart,
Can feel the sinner's woe.

When penitence has wept in vain
Over some foul, dark spot,
Only one stream—a stream of blood—
Can wash away the blot.

'Tis Jesus' blood that washes white,
His hand that brings relief;
His heart that's touched with all our joys,
And feeleth for our grief.

Lift up Thy bleeding hand, O Lord!
Unseal that cleansing tide:
We have no shelter from our sin,
But in Thy wounded side.—Sel.

AT the close of a meeting held in a mining district in England, a stalwart miner, in deep anxiety of soul, walked up to the preacher, to enquire what he had to do to be saved. God's Word, through the power of the Holy Spirit, had touched his heart, and he had made the awful discovery that he was a lost sinner on the way to eternal perdition.

The servant of Christ unfolded to him the way of salvation. He told him how God, in infinite love and pity, had given His Son to be the sinner's Substitute, and bear the judgment of sin in the sinner's stead. He showed him, from Scripture, that the Lord Jesus, the ever blessed Son of God, came into the world "to seek and to save that which was lost": how He of His own free will gave His life a ransom for us, so that God's righteous sentence of death as the wages of sin having been borne by our Divine Substitute, all who simply believe in Him—all who rest on His finished work—are saved. All seemed dark to the miner. The burden of unforgiven sin pressed heavily upon him. As the hours passed, the preacher urged him to turn from self and sin, and look to "the Lamb of God which taketh away the sin of the world." No impression appeared to be made, and as it was now eleven o'clock the preacher told the miner it was time to go home, suggesting that he should return to the chapel on the following evening.

With an agonizing look the poor fellow replied, "No, I won't leave; it must be settled tonight or never!"

They remained together. Hours passed and he did not lay hold of the soul-saving truth; but as the clock struck three the light of the glorious Gospel suddenly

burst upon him. He saw and believed the glorious fact that the work of Christ on the Cross had satisfied the justice of God on account of his sins, and joy and peace filled his heart. Rising from his seat, and clasping his hands together, he exclaimed,

"IT'S SETTLED NOW, CHRIST IS MINE!"

He thanked the servant of God who had been the instrument of leading him to the Savior, and soon afterwards went to his work in the coal-pit, a happy and rejoicing, because a saved, man.

In the course of the day a sudden crash was heard by those in the neighborhood of the pit, and it was rumored that part of the roofing of the mine had fallen in, burying a number of miners beneath it.

As quickly as possible men were set to work to excavate the earth, in order to rescue those who were known to be underneath. After working for some time they heard a sound, and digging with renewed energy in the direction whence it proceeded, they reached the converted miner. Life was not quite gone, for he was speaking. Eagerly they listened, and the words they caught were these: "Thank God, it was settled last night." They were the last words he uttered. When taken out life was extinct. The happy, redeemed spirit had "departed to be with Christ, which is far better." Little did the miner think how solemnly true the memorable words he had uttered the preceding night were to prove in his own case—"It must be settled!"

TONIGHT OR NEVER"

Unsaved reader, let this incident speak to your inmost soul. You intend, no doubt, to come to Christ "some time," but why not now? Why put off, for a more "convenient season," the most momentous question of your existence? If he whose conversion we have just related had delayed the matter of his soul's salvation even for a day, what would have become of him? Crushed almost in a moment out of Time into Eternity, with all his sins upon his head, what would have been his awful doom? And are you sure of a time of repentance? Are you sure that you will ever see tomorrow's sun? You know you are not. Oh, then, flee to Christ now; rest on His finished work today, so that, even if called away in an instant, as the poor collier was, you will be able to say with him, "Thank God, it was settled last night!" He waits to bless and save you as you read these lines. Think of His sufferings and death on Calvary's Cross. Hearken to that echoless cry: "My God, My God, why hast Thou forsaken Me?" The answer to that question is contained in John's Gospel, chapter 3, verse 16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Think of God's amazing love to you! He so loved you as to give the Delight of His heart to bleed and suffer and die that you might not perish, but have everlasting life.

How simple! How grand! How glorious! "Whosoever believeth in Him," who did all the difficult work and paid

the ransom price with His precious blood, "shall not perish." Believe, then, on Him, and be saved in a moment, and saved for Eternity (John 5:24; Rom. 10:9; Acts 13:38, 39). Delay not! for "Behold, now is the accepted time; behold, now is the day of salvation!" (2 Cor. 6:2, 3).

Tonight may be thy latest breath,
Thy little moment here be done;
Eternal woe—the second death—
Awaits the Christ-rejecting one.
Thine awful destiny forsee!
Time ends and then—Eternity!"

Good News

A GREAT AND POWERFUL SALVATION

GOODY NEWS! Everybody's glad to hear them. Information that brings gladness and happiness is always welcome. No one cares much about hearing an evil report. Better news could never be told than the old, old story of Jesus and His love—that Jesus came to save sinners, that God is not willing that any should perish.

In our haste to bring information to adult Christians sometimes the most important of all truths is neglected. What can be more helpful to a poor lost soul than to tell him that Jesus came to seek and to save the lost. The Christian world needs to get awakened to the fact that sinners are dying, going to destruction when Jesus came to bring life and take them to heaven.

In this land of enlightenment and the open Bible there are, nevertheless, hundreds of unsaved in nearly every community. They need to hear the good news. They need not die and be lost. They can be saved, saved throughout all eternity. But "What shall I do to be saved?" cries the hungry soul. Again do we hear "Where, oh where is the old time religion gone?" Where is the mourner's bench, where is the altar rail, and why don't preachers preach salvation from sin instead of modern topics of the day?

It is safe to say that the average Christian, if confronted with the privilege of telling a sinner how to get saved would fail in getting the sinner through to a born again experience. Too many Christians haven't caught the vision of their enjoyments but eke out a sort of a Christian experience far below par. Salvation makes one happy. It spells joy. It brings peace and gladness to the heart. It is good news.

To think of heaven and to get there, to mingle with the holy angels, to walk on golden streets, to see Jesus, to meet all our loved ones who have been redeemed by the blood of Jesus, and to live an overcoming life here below ought to inspire us with "joy unspeakable and full of glory," and that is our very privilege by hearing the good news and glad tidings of salvation.

"Oh, the joy of sins forgiven! Oh, the bliss the blood-washed know! Oh, the (Continued on page 15)

Missionary Page

GIVE ME VISION

Give me vision of the Christ who died for me!
How much He suffered on dark Calvary!
As I gaze upon Him,
How I long to love Him more,
Yield my whole life to Him.
Serve Him evermore!

Give me a vision of the need in heathen lands,
Souls dying daily with no helping hand.
India's sons and daughters,
China's millions growing old,
Africa's dark-skinned natives;
Soul's worth more than gold.

Give me a vision of the needs still nearer home!
Spain, France, and Belgium! Russia, sad and lone!
Do I long to help them?
Pray for those who long to go
With the glorious Gospel?
Christ would have it so!

Give me a vision of what prayer can do for all!
How soon things alter if on God we call.
Lay all needs before Him,
Make thine own petitions known.
He will answer gladly,
He is on the throne.

—Bessie Player.

Jesus * * * tears of love and joy roll down their cheeks."

In 1828 in far-away Burma Adoniram Judson had been laboring many years with but little success. He hears of the Karen far in the interior. The only Karen man he could find was Kho-Thah-Byu, a slave fifty years of age. As a youth he had been dull, vicious, and brutal. As a man he had murdered thirty men by his own hand. Judson paid his ransom and took him to his own home. His darkened mind was at last lightened by the story of the Cross. He was baptized and went immediately to his people to preach. For twelve years he made itinerating tours of from one week to six months among the six hundred thousand Karen. Whole villages were converted, and today there are forty thousand native Karen Christians as the result almost wholly of the preaching of Kho-Thah-Byu, a result second only in mission annals to the work in the South Sea Islands. And this is the testimony of his preaching: "He sought in every sermon to bring into prominence the vicarious death of Christ. And the result was that a larger number of converts understood justification by faith than could be among an equal number of Christians in a Christian land."

Thirty years ago, in the city of Mukden, with its 400,000 population, there was a little street chapel. When nothing else would reach these stolid Chinamen, the story of the Cross, the sufferings of Jesus, reached them when told by ignorant "Old Wang," the converted opium smoker. * * * "The mercy and love of God as revealed in the life and confirmed in the death of His Son, must be the center around which all the preaching revolves, and on which it is based. This is the great central truth on which the church in Manchuria has been founded."

This story of the Cross wins its way among all peoples because it is the old, old story.—The Fundamentals.

LITTLE ACCIDENTS OR BIG CATASTROPHES

(Continued from page 5)

ward and leads to further accidents. It is so much better, when the inevitable annoyances occur, to remedy them quickly and cheerfully with the children's aid, in a matter-of-fact way, quietly suggesting how to avoid future mishaps. When children are habitually careless it may be wise to suggest that they save their allowances and help replace broken articles, paying perhaps half of the price, or that they assist in buying new clothes to replace those damaged. Most children are willing and eager to do this, if it is presented to them in a kindly way, as they know it is fair and just, and they feel the dignity of being treated with reason and consideration.

PRAYER SERIOUSNESS

God's acquaintance cannot be made by pop-calls. He never can bestow His richest gifts on hasty comers. (See Jer. 29: 13).

The Atonement of Missions

In emphasizing the Atonement in Christ, we believe that missions have good Scriptural grounds for their position. "God forbid that I should glory, save in the cross of our Lord Jesus Christ," was Paul's battle cry. No doubt, on going to Athens and Corinth, Paul may have been tempted, because of their education and culture, to preach differently from what he did to the rough people of Galatia. But he did not. This is his testimony as to the kind of preaching: "I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures."—1 Cor. 15:3. And this was done in a most earnest fashion. "I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Cor. 2:2.

Passing over the intervening ages till we come to the "Father of Modern Missions," we find him saying; "It is absolutely necessary * * * that we keep to the example of Paul, and make the great subject of our preaching, Christ, the crucified" (Carey's Covenant). Look at the Moravian Church; for every fifty-eight communicants in the home church they support one missionary in a foreign land, and for every member in the home church they have two and six-tenths members gathered in congregations among the heathen. What is the inspiration of this church which so inspired Carey that he exclaimed: "See what these Moravians have done!" Their secretary of missions in a recent address tells us that the compulsion of the Moravian Church is not from the great commission, but from this prophecy: "When his soul shall make an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied. * * * Therefore will I divide him a portion with the great, because he poured out his soul unto death." From this they have their battle cry: "To win for the Lamb that was slain, the reward of his sufferings." The only way they can reward Him is by bringing souls

to Him. They are the only compensation for His suffering.

To show the place and power of the Atonement in missions we will give illustrations from different mission fields.

In 1721 Hans Egede left Holland for Greenland. For fifteen years this heroic soul toiled amid the ice and snow without a single convert. At the end of that time he gave up in despair, preaching the last time from: "I have labored in vain: I have spent my strength for naught: yet my judgment is with the Lord and my work with my God!" But in 1730 Frederick Beck went to the same field. The natives travestied and ridiculed his doctrine. In the meetings they pretended to be asleep and snored. They would ask him to sing, only that they might drown the music with howls and drums. They pelted him with stones, broke into his hut, and broke or stole his needed things. They destroyed his boats, and when he was on the verge of starvation would sell this brave Moravian no food. Awful was their condition; dwarfed in body, they were still more dwarfed in soul. After eight years, Beck was translating the Bible, and the natives were curious to see how paper could hear, remember, and repeat the Word of God. He read them the story of the Cross. The miracle was wrought, and stony hearts were broken. Kayarnak came near and said to Beck with pathetic face and voice: "How is that? Tell it to me once more. I, too, want to be saved." Tears ran down Beck's face to think that after these years there was one inquirer. He told the story again and again. Kayarnak came day after day. Soon twenty came with him. On Easter, 1739, he, his wife, and two children were baptized. He became a preacher and taught the missionary to depend, not upon logic, but upon the story of the Cross. In 1747, twenty-five years after Egede had landed, the first church was built for the three hundred members. The workers wrote at the time: "A stream of life is now poured upon this people. As we speak or sing of the sufferings of

Contributions By Y. P. E. Members

Sister Harrison:

I read the Y. P. E. department of the Evangel thru from beginning to end. I enjoy the Exchange Page, also find the Inner Circle Page a wonderful help to my soul.—Yours for the Master's use, Eva Martin.

Dear Sister Harrison:

Never do I miss a word in our Young People's Department. It would be hard for me to say just what part of the paper I like best, it is all so good but as I have always been especially interested in the young folks, I seem to devour everything that comes out in their department before I read the rest. May God richly bless you in your work for our young people.—Mrs. Ray Elwood, Key West, Fla.

Dear Sister Harrison:

In answer to your request I am writing, but it is hard for me to tell the part of the paper I like best. I always read all of it. I like the article of "Mother" fine, then the Exchange Page, lessons, Inner Circle, Helps for the Tempted. I must say it is just the very best from the beginning to the end.—Yours for Christ, Wiley E. Wright, Maud, Okla.

Dear Sister Harrison:

I read the Young People's Department in the Evangel from beginning to end. I think it is fine and very encouraging. It is all so good I can't tell which part I enjoy most.—Yours truly, Florida McLain, Knoxville, Tenn.

Sister Harrison:

I take pleasure in writing you a few lines to let you know how I have enjoyed reading the Evangel this time. Oh, that reading surely was food to my soul! I can hardly express my thankfulness to God for a woman like you who will put her service into the work of the Lord like you are doing. May God bless every effort you put forth for His cause and for the benefit of lost souls, is my prayer.—A brother in Christ, Horace Taylor, Cherokee Falls, S. C.

THE Y. P. E.

Dedicated to the Y. P. E. at Greenville, S. C.: The Y. P. E. enriched my girlhood with the joys of salvation, and the lessons of life have been woven into my soul. Sometimes I seem to have forgotten them and when in danger of surrendering to foolishness and frivolity, the Savior, whose presence I found dwelling in the church, brings back the truths the Y.P.E. taught me.

When first my heart knew the strange, sweet awakening of true Bible holiness, the Y. P. E. taught me its true meanings and helped my weak steps to follow the straight and narrow way. When my life was so buried in the deceitfulness of sin, the Y. P. E. loved me and woefully she called me to accept God's great salvation.

She asks the service of all who are loyal. She has a right to ask it. Won't you help her to do for others what she has done for me?

I'm not in reach of a Y. P. E. at present but I am trying to hold up the blood-stained banner of Jesus, trying to keep the torch of faith burning in my heart.—Willie B. Waters, Pelzer, S. C.

Dear Sister Harrison:

I am just wondering this afternoon how you are getting along since the change has been made in the paper. I miss getting your cards once in a while, but of course I always read the Editor's Message in the Y. P. E. section and just feel like it is to each of us young people in place of a personal letter.

I enjoyed the Mother's Day number very much. We had real good services yesterday. It being Mother's Day we had a special musical program in the morning just after Sunday School, also several good testimonies from some whose mothers were living and some whose mothers had gone on to be with Jesus. The little girls read some of the poems about mother in the Evangel. There was such a sweet spirit in our midst.

Last night we had a good Y. P. E. meeting. After this our pastor, Brother Wilson, preached a wonderful message on "A Mother's Influence." It seemed that the young people were made to realize how much they owed to their mothers, and what a blessing it is to have praying mothers. The Lord seemed so near. The spirit of conviction got hold of people in the back of the house. The altar was full of seekers weeping and crying out to God, and many lifted their hands for prayer who didn't come to the altar.

Remember our young people in prayer. We want to live close to God and help others that are in sin to find Jesus. May the Lord bless you with your work, and enable you to continue to be a blessing to the young people everywhere.—Your sister in Christ, Clara Lewis, Middletown, O.

NOTE: Clara did not write this for publication but we believe you will all enjoy this good letter.

HOLD MY HAND

By Willie Waters, Pelzer, S. C.

Dedicated to young converts
Mother, hold my hand;

You lifted up a cross that I might see
Supreme atonement once for me,
That in its boundless depths I stood
amazed,

Unmoved by the pleasures of the world,
Because I saw the Savior's love
Reflected in your face.

Father, hold my hand;
You helped me see the light,
Prayed for me that I might be true;
You've helped me God's will to do,
And now my feeble step I make without
delay,

To tread the pathway you've trod from day to day,
And I shall never falter, never fear,
If you just hold my hand.

Pastor, hold my hand;
Let the love of Jesus flow in the message from your heart,
To my yet weak faith new courage to impart,
Until some day when I have stronger grown
My life can face temptation with God alone;
Then can I bring lost sheep from mountains cold
And for our Savior's sake be strong and bold,
Because you held my hand.

MEMORIES OF BY-GONE DAYS IN CLEVELAND, TENN.

By Vivian Haworth, Augusta, Me.

Tho' the sun be hid from view,
And the rain falls down like dew;
I still think of the sunny smile,
That always makes this life worth while.

Of the fourteen years in Tennessee
One in memory now comes to me;
The last year I spent in that grand state,
A few of the happenings I'll now relate.

I think of days of yesterday
As we all together did stay;
At the Bible School dormitory,
We played and sang the old sweet story.

I also remember the many trips
As Mae and I to the Office "skipt;"
Accompanied by Mary, Ruby, Cleo, Jewell
too,
Where Mae and I a day's work did do.

Of course we parted—some going to school
For fear they would disobey a rule;
There they studied, prayed and sang,
And oh, how the beautiful music rang.

For the Evangel many lines of type I set
And the pals of that place I'll never forget;
The friends and students were all so kind,
I'm sure I'll never better ones find.

In the evening Mae and I returned in time
To go to the dining room and dine;
At one table sat girls dressed so neat
And at another, lonely boys did eat.

This was in the year "1927"
Since then some have gone to heaven;
Some have married and some have not,
But each in my heart have a tender spot.

In my mind I'm made to wonder,
If we all will meet up yonder—
Students, friends and everyone,
When the toils of this life are done.

Here's to Ruby, Mary, Jewell and all—
Let us be ready for the Master's call;
Let us strive hard every day
To press on the upward way.

I've left my job, home and loved ones too;
That I my Savior's will may do;
I'm now in Maine, a New England state,
In music and song the good news to relate.

BACKSLIDERS

Clara Lewis of Middletown, Ohio, sends this poem written by Maxine E. Gibson, and asks for prayer for her as she is in poor health. Let us all take our little sister on our hearts and pray her through to victory.—Editor.

If you have wandered far from home
And in sin have begun to roam,
When you once shouted victory
And worked in our Y. P. E.

We know you are lonely and sad,
But Jesus will make your heart glad;
Will roll your burdens all away,
Receive you back in this shining way.

Although you have made a mistake,
Our Savior will not you forsake;
You will find no better friend.
Why not come and pray again?

Come once more and pray through,
Our Y. P. E. still loves you;
Won't you come back to our band,
And say, "I'm going to take my stand"?—By Maxine E. Gibson, Middletown, O.

THE GOSPEL AND TEACHINGS OF THE CHURCH OF GOD IN SONG

By Twila Thomas, Metz, W. Va.

Come and gather all around me,
Listen to the song I sing
About the dear old Church of God
And about her coming King;
He is coming as the Bridegroom
To catch away His waiting Bride.
Oh, come and go with me, my brother,
Let's go with Him side by side.

The very first step is repentance—
Repent of each and every sin,
Lay them at the feet of Jesus
And He'll make you white within;
Honor and obey the Father
And He'll save you by His grace.
Don't you want to meet the Savior
And to see Him face to face?

Sanctification is the next thing,
Holiness unto the Lord,
Washed by the blood of Jesus
As He tells us in His Word.
If you are not cleansed from all sin
You will never get inside.
Remember how He prayed, my brother,
That we might be sanctified.

The next is in Acts 2:4,
As on the day of Pentecost;
We believe in speaking in tongues
As the witness of the Holy Ghost,
The same as old Paul and Peter;
There's nothing changed I say.
Oh, it is a mighty blessing,
Don't have it any other way.

We do not believe in sprinkling
But be immersed one by one;
We also believe in healing,

Believe, obey, the work is done.
Pay your tithes on every dollar
So the Lord will prosper you,
And not only on the dollars
But the fruits of the land too.

Now bear with me and don't get weary
For our Lord is coming soon,
But we cannot tell you when,
It may be morning, night, or noon;
But He is coming for His people
And the dear old Church of God,
You had better have your lamp burning
And be standing on the Word of God.

We believe in God the Father,
And in Jesus Christ the Son,
And the blessed Holy Ghost,
When He comes you'll speak in tongues;
So come and gather around the altar,
Let the Holy Ghost come in,
He will make your life a blessing
And help you many souls to win.

THE EDITOR'S MESSAGE

(Continued from page 2)

gering for it although many do not understand the hunger and are groping in darkness because we are not up and about our Father's business.

Perhaps if you could realize the time we spend in searching for the beautiful things from the various magazines and religious literature to find the things that

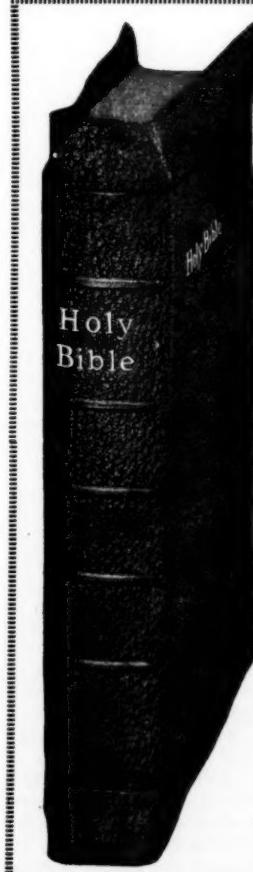
we feel will be a blessing to our young people, you might appreciate it more. You cannot understand the hours put in in this way, and then to know that many of our boys and girls lay it aside unread. Somehow we believe those who have been reading it from cover to cover will make an effort to put the paper into the hands of the people. I am going to make this proposition to you. Could you not take this up in your Endeavor and find a few of your boys and girls who will assist in the good work of selling the papers and send for at least fifty (50) papers each month? Let us do big things for God. Send us a card stating the number you are selling and we will publish your name and Y. P. E. each month. This will create an interest in other places. We want to see who has sold the most papers by next Assembly. While you are working for God you will be putting some money in your treasury or making some extra change for yourself. We want your names on our list of boosters next month. Send your name and number of papers wanted to me for publication but do not send money to me as it will only have to be forwarded on to Headquarters. Be sure to send your order for papers, with your address written plainly, and enclose money, to the Church of God Publishing House, 2524 Gaut St., Cleveland, Tenn.

NOTICE

During the month of July we will have a Church of God Young People's Endeavor rally in which we will put forth an earnest effort to build up a subscription list to our paper sufficient to enter it with the post office department for a low rate of mailing. For those who secure ten yearly subscriptions at the rate of 50c each we will give one American Version Bible. It has cloth Morocco binding, bold type, good Bible paper, fifty pages of important Bible helps, how to study the Bible, etc., chronological tables and other important helps; also eighteen pages of proper names, concordance and maps. Here is a chance to secure a good, durable Bible for a little work. This Bible sold at \$2.00. Help yourself to a new Bible, help the paper by securing subscriptions, and help the young people by putting the paper into their hands.

We are depending on you to work and we are expecting results. If all the young people throughout the Church will rally during the month of July you will find it easy at this extremely low price to secure four or five thousand subscribers to your paper.

Please remember that we cannot maintain or operate this paper just by sending out rolls to be sold. We must have a subscription list. We have given you a beautiful new cover, and we feel that you will appreciate it, and that we are going to have a spontaneous, successful rally—Managing Editor.



June 24, 1933.

YOUNG PEOPLE'S
Bible Lessons

The Need of Watchfulness

Scripture Text: Mark 12:37

In closing His discourse concerning the signs of His coming, Jesus mentioned certain things which should precede that event; and when they should occur, they were to be regarded as signs of its near approach. But the one outstanding truth of the whole discourse is that, while the coming itself is an assured fact, the time of it is not known by any save the Father Himself. "In such an hour as ye think not the Son of Man cometh." In view of this Jesus puts the closing emphasis upon the need for watchfulness. "What I say unto you I say unto all, Watch." All the duties, responsibilities and tasks which have been assigned to the Church in this "little while" between our Lord's going away and His coming again, are to be done with the thought ever in mind that He may come today. And that thought should keep us ever awake, alert, expectant, vigilant, that we may be ready to meet Him when He comes.

The reasons for this sleepless, unceasing vigilance may be found in the fact that certain dangers beset the Church in these days of her pilgrimage. Among these are, first, the danger that we shall begin to think that our Lord delays His coming, and in consequence become careless, indifferent, and worldly. Then there is the danger of becoming censorious, and mistreating our fellow-servants, assuming an authority which does not belong to us, judging unjustly and cruelly those who may happen to incur our displeasure. Again we may become so absorbed in affairs of our own and in things of minor importance that we neglect the Master's business altogether. And we may allow ourselves to be enticed away from allegiance to our Lord, and may lose faith in Him; may have our loyalty so corrupted that we shall be ensnared of the devil and again brought into bondage and finally lost. (See Matt. 24:48-51). How necessary, then, that we be watchful while our Lord is away.

There are five things in which we should be specially watchful.

1. WORDS.

We should watch our words. What we speak indicates what we have in our hearts. Our speech should be in words of soberness and truth, seasoned with grace. For every idle word we must give account in the day of judgment. How easy it is sometimes to say the hasty, cruel, unkind thing that cuts like a knife and wounds the heart of a friend; and then how hard it is to take back the word and heal the broken friendship. Those hasty words—how we wish we could un-

say them! But it cannot be done. How we should watch the gates of our lips! "If any man offend not in word, the same is a perfect man" (Jas. 3:2).

2. ACTIONS.

We should watch them: they are the index of our inner selves. Jesus laid down the rule by which we can be tested—"By their fruits ye shall know them." By doing things repeatedly, we fix our characters. If one allows himself to do an evil act, next time it is easier, and so on, until at last he finds entangled in the meshes of evil habit from which there can be no escape except by a miracle of grace. How careful then ought we to be as to the things we do.

3. THOUGHTS.

Back of our words and back of our actions are our thoughts. "As a man thinketh in his heart, so is he." If we think no evil thought, we shall speak no evil word and do no evil deed. Through infirmity of judgment one may do and say that which seems to be evil, and if the thoughts of the heart are right there can be no intentional evil in any thing we do or say. If evil thoughts come into the mind, we must not harbor them; for if we do, the effect of them may not appear for a time, yet they will poison the very springs of our life. Let us guard our thoughts.

4. COMPANIONSHIP.

Paul says, Evil communications corrupt good manners; which may be taken to mean, Evil companionships corrupt good morals. A man is rated by the company he keeps. The servant of the Lord is commanded to be ready when his Lord cometh, and he cannot afford to be found in the companionship of evil men. He may go among them to do them good, and thus be carrying out his Master's commission; but to seek their company merely for the sake of their companionship will most certainly result in bringing his moral standard down to the level of theirs. This will mean loss to himself and possibly reproach upon the cause of the Master. How careful then should we be not to walk in the counsel of the ungodly, nor stand in the way with sinners, nor sit in the seat of the scoffer; but to let our delight be in the law of the Lord, and to meditate in His law day and night.

5. HEARTS.

The Wise Man said, Keep thy heart with all diligence; for out of it are the issues of life. Back of words and actions and thoughts and choice of companions is the heart. The things which we love and cherish and choose and cling to are, after all, the things which make or mar us in the sight of God. If the heart is right, the rest cannot be wrong. The pure in heart will not seek the associations which will corrupt good morals, will not allow evil thoughts in place in the mind nor permit them to issue in acts of wrong-doing or to take form in words that sting and cut and rattle. No, the pure in heart will delight in the things of God. Their constant cry is, Let the words of my mouth and the meditations of my heart be acceptable in

thy sight, O Lord, my Strength and my Redeemer.

If we are truly waiting and watchful for the coming of our Lord, we shall be careful of these five gates of the soul; we shall make watching the daily business of our lives, that when He comes we shall be ready to go in with Him to the Marriage Supper of the Lamb.

WHY SEEK THE LOW LEVEL?

Why will new-born souls seek the lowest level possible on which to live and justify themselves? Surely this disposition to live as weak and as poor a Christian life as possible does not come from the ingrafted Spirit. It is a product of the sinful nature, and needs to be eradicated. There is much room for doubt as to the sincerity of a Christian profession that is satisfied to be low because someone else is low.

Why should not the Christian seek to be the best possible Christian, regardless of how other professing Christians live? Why not get one's eye on the high mark and press forward to it? Why be satisfied with commonplace attainments in the Christian life any more than in any other vocation of life?

Service a Way to Leadership

Scripture Lesson: Matt. 20:20-28

THOUGHTS FOR THE LEADER

It is true that nothing is needed today more than leaders. God is calling for men and women who will lead out and do things for Him. He needs trained leaders, those who have been tried and tested and have proven their worth. Those like Moses who have been trained by experience and who are willing to suffer with the people of God, rather than enjoy the pleasures of the world for a season. We are sure we have many of this kind in the Y. P. E. over the country. Let us step out and prove to the world what just one boy or girl can do with Jesus Christ as their helper.

The yearning to be of service is the prime requisite for training to serve. One must have the supreme desire to help before he can be of much service to Christ. That desire is born of the presence of Christ's Spirit in the heart. Christ creates in the soul the passion for service. Ella Wheeler Wilcox says that there are just two kinds of people in the world, "leaners and lifters." Well, one must have a longing to be a "lifter" before he can be a helper in Christ's kingdom. This longing is in the hearts of many people other than missionaries and preachers.

TRIED

Moses entered his divinely assigned work of delivering Israel from bondage, already tried and not found wanting. He had refused Egypt's crown rather than be party to the enslavement of his race. He had stood the test of being true to his own God when the popular religion did not recognize God. He had faced rebuke, danger, death rather than allow a Jewish slave to be maltreated. Yes, Moses

was tried before he began his last forty years of intense work under God's guiding hand. Trials continued through those forty years. The people were like wayward, excitable, aimless, undependable people, but he held them together and kept them for God. The arduous struggle to preserve the physical health of the people, to maintain moral order, to engender and nurture religious devotion to God, to suppress rebellion and insure unity, above all to carry out the plan of God under trying circumstances—these struggles tried the metal of Moses, but he came through unbent and unbroken. To enumerate the ways in which Moses was tried would not be a small task; it would include practically everything that transpired in his one hundred twenty years.

TRUE

It is not too much to declare that Moses was true through all his trials because he was well trained, especially in religion. He knew his God, trusted Him, obeyed Him, served Him. There is naught but folly in attempting to debunk Moses because of his occasional blunders, his now-and-then yielding to natural impulses. Even his presuming to act contrary to God's orders must not be scanned with a microscope as though this sin under such an examination had a magnitude to becloud his entire life. He suffered for this act, to be sure, but God didn't denounce the round of his life because of occasional deflections from the straight course. Considering the time and his advantages, or lack of them, Moses deserves to be designated as a true man, true to himself, true to his people, true to his divine mission, true to his God.

LEADERS AND LEADERS

There are leaders and leaders, the right sort and the wrong sort. And most of us, even those of us who have demonstrated the ability to be leaders, follow someone else, living or dead, as others follow them. It is, therefore, of the utmost importance that all of us choose the right sort of leader for ourselves. Plutarch once said, "He who dwells with the lame learns to limp." This was his way of saying that constant association with an unworthy person will insure our taking on the low traits of that person. The other half of the truth is just as important: if we associate with people of fine traits, noble traits, great abilities, we will partake at least to a degree, of their qualities. Among Edward Everett Hale's rules to high school graduates was this one: "Make it a rule to spend some time every day with someone who knows more than you do. Expose yourself regularly to the inspiration and education of bigger, more mature minds." It is said by someone who knew Robert Louis Stevenson well, "As long as he was there you kept discovering with delight unexpected powers in yourself." To select better, bigger, better informed, nobler people than yourself as your leaders insures that you will discover better and bigger things in yourself.

PUBLICITY

Some people expect to become leaders by publicity methods, that is, by advertising themselves or getting others to advertise them. A young novelist wrote a book, then made an arrangement with an experienced newspaper writer to share the profits from the sale of the books with her if he would see that the book and its author became widely known. This newspaper writer proceeded to use all the tricks known to make the author famous. There appeared a story of the author's life with all the facts pertaining thereto highly colored. Arrangements were made for a series of addresses at various lunch-on and literary clubs over the country with full newspaper reports each day of the meetings. The result was that the author became widely known but did not assume a position of leadership. Why? Because her book had little worth. You can't really become a leader by such methods, although you might become talked of much.

AGGRESSIVE SELF-ASSERTION

Another way to become a leader, according to popular opinion is to take what you want. Just assert yourself and force your leadership upon the public. This is the method of our modern high-powered salesmen who constitute our "go-getters." Their success is always temporary. Because their leadership is self-assumed and not imposed upon them from without, it never lasts long. Their motto is "Live for yourself and for yourself alone" instead of "Live for others." Dr. Grenfell says, "We have each to determine whether this world is an arena where we fight to get what we can for ourselves, or a field of honor where we give all we can for fellow men." Those who consider it an arena provoke such opposition and even hatred that their leadership fails in the end.

There are two sure ways of getting a leadership that is permanent. First, prove that you have the ability to do something that the world needs done. Then the world will quickly call you to undertake that thing. Prove that you can build a bridge, or write a book, or edit a paper, or organize a city, or lead an army, or preach a sermon, and ere long you will be given more work along these lines than time will permit you to do. When Wilson proved his ability he was called to lead his state and then his nation. Hoover has never asked for positions; he has always been asked to fill them. Pershing did not seek leadership, but was asked to take the lead. The world is crying for men and women who can, as we put it in common parlance, "deliver the goods." In the parable of Jesus those who sought the chief places were asked to give way to those to whom the chief places rightly belonged.

SCRIPTURE READINGS

Learning to serve. Acts 16:1-5.
How Joshua learned. Ex. 17:9-16.
Thrust into leadership. Ex. 3:1-10.
The great servant. Luke 4:16-20.
Training leaders. Matt. 10:1-8.

FAITH

By Mrs. E. Jackson

Scripture: Col. 2:6, 7.

THOUGHTS FOR THE LEADER

Faith is a power. Faith is a wonderful power.

Faith is an experience. "Examine yourselves, whether ye be in the faith," 2 Cor. 13:5.

Faith is of God. Jesus is the author and finisher of our faith. Heb. 12:2.

Faith is a saving power. "Believe on the Lord Jesus, and thou shalt be saved," Acts 16:31. "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins," Acts 10:43.

Faith is a sanctifying power. * * * that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me," Acts 26:18.

Faith is essential in all prayer. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive," Matt. 21:22.

The just shall live by faith. Gal. 3:11.

We receive the promise of the Spirit thru faith. "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith," Gal. 3:14.

THE AUTHOR OF FAITH

Jesus is the author and finisher of our faith. Why? He completed the plan of salvation for us.

"He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that we hear us, whatsoever we ask, we know that we have the petitions that we desired of him," 1 John 5:10-15. What plain, precious words of life! Why should we lack in faith for anything?

THE WONDERFULNESS OF FAITH

The eleventh chapter of Hebrews gives a list of great accomplishments of faith.

"Even the worlds were framed thru faith by the word of God," Heb. 11:3.

"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who thru faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead

June 24, 1933.

raised to life again." Heb. 11:33-35. What more would we need to encourage our faith? What a blessed privilege to be partakers of this wonderful power, faith in God!

THE REWARDS OF FAITH

Faith is the victory over every hindrance in the Christian life.

Faith creates strength to stand temptation.

Faith gives peace and joy.

By faith we get healing for our bodies. James 5:15.

In the many perplexing problems of life, faith keeps the soul from despair. The trusting soul rests in the promise that "all things work together for good to them that love the Lord."

Faith gives strength to work for God.

Faith makes Christians bold.

Faith is a shield from the enemy. Eph. 6:16.

By faith we walk close to Jesus.

Faith keeps us ready for the rapture. "When he shall come to be glorified in his saints, and to be admired in all them that believe in that day," 2 Thess. 1:10.

HELPS TO FAITH

As Christ is the author of our faith, we must first accept Him into our life to have faith. Then walk after the leading of the Spirit. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. 8:1.

"Beloved, if our heart condemn us not, then we have confidence toward God. And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight," 1 John 3:21, 22.

We cannot keep faith and indulge in sin.

Prayer is a great means to faith. The more we commune with God, the stronger our faith will be. The Spirit will lead us to pray, pray, pray.

The Word of God is an incentive to faith. We are admonished to search and study the scriptures, and let it dwell in us richly. "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith, which we preach," Rom. 10:8.

ARE WE RESPONSIBLE FOR FAITH?

"Now the just shall live by faith; but if any man draw back my soul shall have no pleasure in him," Heb. 10:38.

We get faith by accepting Jesus. We lose faith by drawing back, perhaps thru negligence.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God," Heb. 3:12.

We must not entertain doubts, but hurry to the Giver of faith. We need to fear unbelief and continually keep our hearts believing. It is up to our will whether we fully keep Jesus in our life or not. Some may say, "I don't feel like I want to." You may know a thing because God says so in His Word. Don't seek after feelings. We know whether we accept Christ or not. We know whether we accept His Word or not.

"But as many as received him (Christ) to them gave he power to become the

sons of God, even to them that believe on his name," St. John 1:12.

Feeling is the fruit of faith, which will come in due time. If we want anything from God, we must take His Word for it. "Heaven and earth shall pass away, but my word shall not pass away," Matt. 13:31.

CONTEND FOR FAITH

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints," Jude 1:3.

For examples of this faith we find many incidents both in the Old and New Testaments. Many are collected together in the eleventh chapter of Hebrews. By these we know what faith we are admonished to contend for, and by the life of Christ and the apostles.

"As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give," Matt. 10:7, 8.

"And by the hands of the apostles were many signs and wonders wrought among the people," Acts 5:12. These divine works have no place among unbelievers, but they "shall follow them that believe."

The commission given to the apostles in which this faith was promised, was to continue "even unto the end of the world," Matt. 28:19-20.

The Great Commission

Scripture Lesson: Matt. 28:18-20.

THOUGHTS FOR LEADER

When Jesus was about to leave this world to go and prepare a place for His people He gave to His followers a task to perform while He was gone. We find this referred to in a number of places in the Gospels and the Acts. Perhaps the most detailed instruction is that given in Matt. 28:18-20, which reads as follows:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

That this instruction is for the whole Church throughout the time He is away is plain from the fact that He promises to be with the ones to whom He is speaking "even unto the end of the world," or, more exactly, "the consummation of the age." The eleven men who heard Him speak that day obeyed Him as long as they lived, but they passed on to their reward long before the consummation of the age, which still continues. Therefore the ones with whom He promises to be until the consummation of the age must be their logical successors, even the members of the Church from century to century until He comes again.

THE AUTHORITY BACK OF THE COMMISSION

In considering a commission it is well

to investigate the authority back of it; to inquire who is giving such a command, and discover what right he has to do so. The word "power" in verse 18 is more exactly translated "authority."—"All authority is given unto me in heaven and in earth."

A commission that requires all heaven and all earth to be obedient to Him that issues it must indeed be a great commission. In time of war the United States authorizes its President to take charge of the situation, and a hundred million people are expected to obey his commands and work together under his direction. But how insignificant is this in comparison with Him into whose hands is committed all authority in heaven and earth! And how favored are those to whom is committed this great commission that has back of it so great an authority and such resources!

When Abraham sent his servant to secure for Isaac a bride we read, "All the goods of his master were in his hand." Abraham placed all his great wealth at the disposal of his servant that his errand might be successful. In like manner now God the Father has placed all His authority in the hands of the Son, and the Son stands back of the Holy Ghost, who, serving the place of Eliezer, the faithful servant of Abraham, seeks from the nations of the earth a bride for Christ, the Son of God. Through the Holy Ghost this same authority is back of those who, in obedience to the great commission, go forth to evangelize the world.

Having thus considered the authority that is back of the great commission, let us inquire further.

THE PROMISE TO THOSE WHO OBEY

The promise of Jesus to those who go out to fulfill the great commission is, "Lo I am with you alway, even unto the end of the world." This we know is by the presence of the Holy Ghost. The unique connection of the three Persons in the Trinity is such that for one of them to be with us means that all three are with us. While Jesus bodily has passed out of sight into the heavens there to remain until the time of His second coming, the Holy Ghost, the Comforter He promised would come, is here to make Jesus real to the believer. Thus He is with us for the special purpose of carrying out this great commission.

We find a similar statement in the Old Testament, and, since that has passed into history, it may be well to consider how God fulfills His promises. When God called Moses to get the Israelites out of Egypt, it seemed a stupendous task for Moses, but God said to him, "Certainly I will be with thee," (Ex. 3:12). And we know how God was with Moses: how that lonely man, accompanied only by his brother Aaron, confronted the greatest king in the world at the time and demanded the release of his captives. When he refused to let them go, God took the situation in hand and brought such plagues on Pharaoh and his people that they were glad to let them go. And God was with Moses until he brought the people to the border of the promised land.

The same God now says to those He has commissioned to preach the Gospel in all the world, "Lo, I am with you." It looks like a great task in the face of present financial conditions, but if God brought Israel out of Egypt, He can make possible what He has commanded the church in this age.

The Christian is challenged—he is dared—to put his life where it will count most for Christ. Jesus has a big program, larger than most of us realize, and young people must make their decision either to link themselves with it, or 'o be content with making less of their lives than they should. The sooner we make up our minds to enlist under the banner of Jesus, our Commander, in definite life service, as recruits in the great army of Christian service, the more quickly will we prepare ourselves to do our share in making Christ known to the world.

The church will give much more towards the cause of missions when it knows the truth about the work. Our society would be contributing largely to the cause if we would start a campaign to educate the people along the line of missions. Too little is known about the actual work of our missionaries by the average church member. When he is made to see the great need, he will contribute more generously to its support.

WHAT OTHERS SAY

The gospel of Jesus is, to those who know it, their best possession. The object of missions is to make it the world's possession. What are you doing, what share have you, as a true follower of Christ, in this great work?—Anon.

The more of Christ we give to the world, the more of Him we have for ourselves. In the divine order to give is to get. We have little of Christ, because we give so little of Him.—B. I. Barnard.

Reaching one person at a time is the best way of reaching all the world in time.—Dr. Trumbull.

Unto whomsoever much is given, of him shall much be required.—Jesus.

If we are not making Christ known in our community, we are not doing our share. By the very lives we lead we win others or drive them farther away from Christ. Our lives should be transformed after accepting Christ, so that those about us will recognize the Christ influence in us. This is the best way to advertise Christ.

We can help Foreign Missions by believing in it. Most Christians claim to believe in the great commission, but their belief is not sufficient to cause them to sacrifice self or substance for it. God's promises mean little to them. When Christ tells us to go into all the world and make disciples of every creature, we must have faith enough to take Him at His word. The churches and individuals not helping to support the missionary cause are not doing their share.

Life is a trusteeship. Every one of us is given certain abilities, and if we use them rightly they grow and become stronger and more useful. But the person who will not use what the Lord has given him, either in ability or substance, is not

doing his share in making Christ known, and soon his life and property will deteriorate, and he will be of no value to himself or any one else.

"PUT IT FIRST"

The Bible Puts it First

The first message at the birth of Christ was a Missionary Message (Luke 2:10).

"The first prayer Christ taught men was a Missionary Prayer (Matt. 6:10).

"The first disciple, Andrew, was the first Missionary (John 1:41).

"The first message of the Risen Lord was a Missionary Message (John 20:17).

"The first command of the Risen Lord to His disciples was a Missionary Command (John 20:21).

"The first Apostolic sermon was a Missionary Sermon (Acts 2:17, 39).

"Christ's great reason for Christian Love was a Missionary Reason (John 13:35).

"Christ's great reason for unity was a Missionary Reason (John 17:21).

"The first coming of Christ was a Missionary Work (Luke 4:18-21).

"The second coming of Christ is to be hastened by Missionary Work (Matt. 24:14).

"Our Savior's last wish on earth was a Missionary Wish (Matt. 28:19).

"And the last wish of the departing Savior should be the first wish of His returning children.

"Put it first;—the great commission.

Put it first;—the great command.

Put it first;—our standing orders.

Put it first;—on sea and land.

Put it first;—in every parish.

Put it first;—in every heart.

Put it first;—don't put it second.

God's own Bible is our chart.

"Put it first;—the dawn is breaking.

Put it first—the day grows bright.

Put it first;—the tide is turning.

Put it first;—for right is might.

Put it first;—though others mock us.

Put it first;—where'er we go.

Put it first;—and rally round it.

First to friend and first to foe.

"Put it first;—it will draw us closer.

Put it first;—it will banish strife.

Put it first;—the rest will follow.

Put it first;—it will bless our life.

Put it first;—where Jesus put it.

Put it first;—it is God's own plan.

Put it first;—and 'No surrender.'

Put Christ's missions in the van."

—Publisher Unknown.

* * *

WHAT'S THE ANSWER

1. What is our church doing for missions?

2. Why should we share in missionary work at all?

3. Do you have a definite missionary program in your society?

4. What is our obligation as Christians toward others?

5. What plan did Christ give for the salvation of the world?

GOOD NEWS

(Continued from page 8)
peace akin to heaven!" Truly it is heaven below our Redeemer to know. Good news? What better news to tell than the fact that Jesus saves—saves from sin and even the consequences of sin. Nothing is sweeter. No life is so happy. The poet knew it when he wrote, "This is so sweet to trust in Jesus."

The value of a soul can never be estimated. Sinners are often called "diamonds in the rough." Someone should pick them up and polish them. A lost bracelet worth \$3000 lay in a tuft of grass in a certain city the greater part of a winter. One day in the early spring a gardener began to till the soil and finally found the bracelet. Everywhere are exposed jewels of priceless value—human souls—and are passed by unnoticed. Workers in the vineyard of the Lord shall discover these jewels and restore them to their Owner and Redeemer—the Lord Jesus Christ. These jewels need to hear the good news.

Isn't it good news to hear that Jesus can take a sinner, remove all guilt and condemnation, take away all bad habits, forgive all sins, replace all bad characteristics with good traits and even crown the life with successes and prosperity. By becoming a Christian the sinner loses no virtues or usefulness he may possess. In fact salvation only eliminates the discordant notes, the bad disposition, the unhappy hours, and the unpleasant features. He retains all opportunities in life and has additional possibilities. Sin has only marred the life and ruined hopes and blasted aspirations while salvation restores one to activities that will be beneficial here and hereafter.

Salvation is good news. It is glad tidings of great joy. It is the gift of God to lost humanity. It is happiness supreme in this world of sin and degradation. To obtain it means life eternal and a life worth while down here below. Many a man has asked the question: "What am I living for anyhow?" Salvation will answer the question and that very favorably to all concerned.

Salvation is the secret of success. The world needs salvation. God gave it to the world by giving His Son to die on the cross for our sins. It is obtained by faith. Repentance, a godly sorrow for sin, a renouncing of the devil and his works and a living faith in the Lord Jesus Christ brings salvation. The Blood of Jesus was shed, the price was paid, nothing was left undone. All man needs to do is to obey the Word and the good news of salvation will become a mighty and wonderful reality.

When the angels announced the good news to the shepherds, when the wise men followed the star and when the believers of the past centuries accepted this salvation the very heart of God was touched. God still is reaching out to bring the good news of salvation to "Whoever will."—F. L. H.

—From the Overcomer.

The Old Temperance Lecture

(Continued from page 3)

dering mind. I thought I had had a fearful dream, but involuntarily opened the door with a shuddering dread.

FROZEN TO DEATH

"As the door opened, the snow burst in, followed by a fall of something across the threshold, scattering the cold snow and striking the floor with a hard, sharp sound. My blood shot like red hot arrows through my veins, and I rubbed my eyes to shut out the sight. It was—O God, how terrible!—it was my own Mary and her babe, frozen to death. The ever-true mother had bowed herself over the child to shield it, and had wrapped all her own clothing around it, leaving her own person stark and bare to the storm. She had placed her hair over the face of the child and the sleet had frozen it to the white cheek. The frost was white in its half-open eyes and upon its tiny fingers. I know not what became of my brave boy."

Again the old man bowed his head and wept, and all who were in the house wept with him. In tones of low, heartbroken pathos he concluded:

"I was arrested and for long months I raved in delirium. I awoke and was sentenced to prison for ten years, but no torture could equal those endured in my own bosom. O, God, no! I am not a fanatic; I wish to injure no one. But while I live let me strive to warn others not to enter the path which has been so dark and so fearful to me. I must see my angel wife and children beyond this veil of tears."

The old man sat down, but a spell as deep and strange as that wrought by

some wizard's breath rested upon the audience. Hearts could have been heard in their beating, while tears fell like rain. The old man then asked the people to sign the pledge. My father then leaped from his seat and snatched at it eagerly. I had followed him. As he hesitated a moment with his pen in the ink, a tear fell from the old man's eyes upon the paper.

"Sign it, young man, sign it. Angels would sign it. I would write my name ten thousand times in blood if it would bring back my loved ones."

My father wrote "Mortimer Hudson."

The old man looked, wiped his tearful eyes, and looked again, his countenance flushed and then became deathly pale. "It is—no, it cannot be, yet, how strange," muttered the old man. "Pardon me, sir, but that is the name of my own lost boy."

My father trembled and held up his left arm, from which the hand had been severed. They looked for a moment in each other's eyes, both reeled, one gasping, "My own injured boy!" the other, "My father!"

They each fell upon the other's neck till it seemed their souls would mingle into one. There was weeping in that church, and I turned bewildered upon the streaming faces around me.

"My boy!" exclaimed the old man, and kneeling down he poured out his heart in one of the most melting prayers I ever heard. The spell was broken and all eagerly signed the pledge, slowly going to their homes, as if loath to leave the spot. —Author Unknown.

MAGGIE'S GIFT

(Continued from page 4)

to hear 'bout my Savior. O Lord, I ain't got nothin' ter—" What was it that made the child catch her breath as though a cold hand had taken hold of her heart?

"Yes, you have, Maggie," whispered a voice from somewhere, "you've got your crutch, your beaut'ful crutch that was given ter you, an' is worth a lot of shinin' dollars. You kin give up your best frien' what helps you ter git into the park where the birds sing, an' takes you ter preachin', an' makes your life happy."

"Oh, no, Lord," sobbed the child, choking and shivering. "Yes, yes, I will. He gave up more'n that for me." Blindly she extended the polished crutch, and placed it in the hands of the deacon who was taking up the scanty collection. For a moment the man was puzzled, then, comprehending her meaning, he carried her crutch to the front of the church, and laid it on the table in front of the pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people?" he faltered at last; "little crippled Maggie's crutch

—all that she has to make life comfortable? She has given it, and you—" There was a moment of silence. The people flushed, and moved restlessly in their cushioned pews.

"Does any one want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child who is helpless without it?" the minister asked gravely.

"Fifty dollars," came in husky tones from the banker. "Twenty-five," "One hundred."

And, so the subscribing went on, until papers equivalent to six hundred dollars, were lightly piled over the crutch on the table.

"Ah, you have found your hearts—thank God! Let us receive the benediction," almost whispered the minister, as he suddenly extended his hands, which were trembling with emotion.

Little Maggie, absorbed in the magnitude of her offering and the love which prompted it, comprehended nothing that had taken place. She had no thought of the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it, with the blind faith of Abraham. She understood no bet-

ter, when a woman's arm drew her into close embrace, and soft lips whispered into her ears:

"Maggie, dear, your crutch has made \$600 for the mission church among the mountains, and has come back to stand with you again. Take it, little one."

Like a flash there came the consciousness that in some mysterious way his gift had been accepted of God and turned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then, smiling through her tears at the kind faces and reverent eyes, she hobbled out of the sanctuary. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." —Mal. 3:10.

—Gertrude M. Jones.

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HELPS FOR TEMPTED

(Continued from page 6)

murmur from his lips, not even a question, "Why is this?" No, he believed "all things" would work together for good.

The one aim in Paul's life was to glorify God whether by life or by death, in whatever way God should be most glorified. He said, "Neither count I my life dear unto myself, so that I might finish my course with joy." Only so God was glorified.

When we know God has called us to glorify Him, shall we not gladly suffer with Him, and allow Him to work out His plan, His purpose He has for our life? Should we not thank Him for the most bitter things, when He suffered so much for us, and went all the way to Calvary for us?

"From the throne to the manger,
From there to the Cross;
Yes, it was all for me."

In the 17th chapter of John Jesus prayed, "Father, * * * glorify Thy Son, that Thy Son also may glorify Thee." When we seek only to glorify God, the little things in life will become sweet, as we see God in them all. A well-trained child will never ask its parent "Why," but will obey without a murmur, because of the love and confidence it has in the parent.

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PRAYER BEGINNINGS

Begin with God in the morning or will be last in your thoughts all day, and it will be a day of defeat. (See Mk. 1:3 Psa. 5:3).

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PRAYER DELAYS

Count it a blessing when God delays the answer to your prayer for a time, in order to enlarge your capacity to receive. (See Psa. 37:5).

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PRAYER PURPOSES

Don't pray for employment fitted to your powers, but for power equal to your opportunities. Easier lives is not our need—but to be stronger men.